A CALENDAR OF Prophetick Time,

Drawn by an Expreſs

Scripture-Line;

From the Creation to the

NEW JERUSALEM:

DEMONSTRATING

That the Famous Apocalyptick Viſion of the Witneſſes ſlain, truly explained, did determine at the Reformation begun by *Luther*. But that the Time of their Prophecy in Sackcloth will not expire, till the year 1697.

On which ſhall follow the Fall of the *Tenth* of the City *Babylon*, in its ten Horns, or Kings ſeparated intirely from it. And the *Turkiſh* woe paſs'd. And the ſeventh Trumpet ſounding, there ſhall be a moſt loud and publick Miniſtration of the Goſpel, beyond any Time, ſince the Apoſtles, deſcribed as ſeven Voices, or the ſeven Thunders unſealed. *Apoc.* 14.

And at the Year 1727 ſhall begin the final Deſtruction of the Beaſt by the Vials, accompliſhed at the year 1772, in the *New Jeruſalem* briefly deſcribed. With a Poſtſcript freeing this Computation from Objections riſing from the Sentiments of the moſt pious and learned Expoſitor Dr. *More*, eſpecially in his late *Arithmetica Apocalyptica*, and his Anſwer to *S. E.*

Dan. 12. 6, 7. *How Long ſhall it be to the end of theſe Wonders? When he ſhall have accompliſhed to ſcatter the Power of the Holy People, All theſe things ſhall be finiſhed.*

Apoc. 16. 17. γέγονε, *It is done.*
Apoc. 21. 6. γέγονε, *It is done.*

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CALENDAR
OF
Prophetick Time,

Drawn by an Expert

Scripture-Line;

From the Creation to the

NEW JERUSALEM:

DEMONSTRATING

That the Famous Apocalyptick Vision [illegible] has truly explained, and determines, as the Reformation [illegible] by Luther. But that the Time [illegible] Prophecy in Rackeloth will not expire, till the year 1797.

On which shall follow the Fall of the Turks, of the City Salmon, in its ten Horns, or Kings separate, [illegible] Turkish wine passed. And the seventh Trumpet [illegible] there shall be a most loud and publick Manifestation of the Gospel, beyond any Time, since the Apostles, described as seven Voices, or the seven Thunders unsealed. Apoc. 14.

And at the Year 1797 shall begin the final Destruction of the Beast by the Vials accomplished, at the year 1777, in the New Jerusalem briefly described. With a Philosophy, freeing this Computation from Objections rising from the Sentiments of the most pious and learned Bayfield Dr. Mayo, especially in his late Arithmetica Apocalyptica, and his Answer to S. F.

Luc. 12. 6. [illegible] Line shall [illegible] shall have accomplished [illegible] the Pomp of the Holy People, [illegible] shall be [illegible].

Apoc. 16. 17. [illegible], It is done.
Apoc. 21. 6. [illegible], It is done.

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The Calendar.

		Years.
	From the Creation to *Noah's* new Heaven and Earth after the Flood.	1656.
	From thence to *Abraham's* coming out of *Chaldæan* Idolatry into *Canaan*.	427.
	From thence to *Israels* Redemption from the *Egyptian* Bondage, and the Tabernacle of Teſtimony.	430.
	From thence to *Solomon's* Temple, and during his Illuſtrious *Jeruſalem*.	516.
	From thence after the Revolt of the ten Tribes to *Ezekiel's* Viſional Jeruſalem and Temple fulfill'd, [illegible] they ſhall be reſtored, 390. and *Cyrus* his Decree of Deliverance from *Babylon*, 40.	430.
	From *Cyrus*.	
	In a Viſion, during from *Babyl.* Literal to *Babyl.* Myſtical falling, call'd, the Viſion of the Dayly, *&c.* from its principal Notes of Time.	
	A principal Line of 2300 Evenings and Mornings. *viz.* 2300 years.	
	The *Collateral* Lines.	
	From *Cyrus* to *Artaxerxes* his Munificent Decree, at his ſeventh Year, and the beginning of *Daniel's* Weeks.	75.
	From the beginning of the Weeks, to the middle of the laſt Week, at our Lord's Reſurrection.	486.
Am. Dan. 235.	From thence to *Alexander Severus* the *Roman* Emperour, holding the Ballance of Time to the Beaſts Riſing.	202.
A.D. 437.	From thence to the Beaſts Riſing with the 10 Kings, and the Empire falling.	202.
	From the Beaſts Riſing to the end of his 42 Months 1260 years; and with *Daniel's* Addition 75. All which Time the two *Mahometan* Woes.	1335.
A.D. 797.	From the Beaſts Riſing to the end of his firſt Time.	360.
An. 1517.	From thence to the end of his two Times.	720.
A.D. 1697.	From thence to the end of his Half Time and of the *Mahometan* Tyranny.	180.
1727.	From thence to *Dan.* Additional 30 Days or 1290. of the Voices.	30.
A.D. 1772.	From thence to *Dan.* Additional 45 Days or 1335. of the Vials.	45.
Am. Mun. 5759.	From Term to Term.	2300.
	Within the Time from our Lord's Reſurrection.	
A.D. 725.	From the Myſtery of Iniquity beginning to work in the Beaſts Conception, to his great Character or Apocalyptick Number as an Idolatrous Beaſt, in the Hiſtory of his War for Image-Worſhip.	666.
	From his Riſing or Birth, to his appearing a Potent Beaſt in his Eſtabliſhing Tranſubſtantiation, and Conteſting the *German* Emperours in the end of the 10*th*, and beginning of the 11*th* Century.	666.
	From thence to his Final Abolition, before the New *Jeruſalem*, and being dealt with, as that Apocalyptick Beaſt.	666.

Both bearing ſome Proportion with his numeral Character in Time, and Nature, as a full Antitype of *Antioch. Epiph.* broken without hand; who, both as a Mark of *Rome's* firſt Monarchicknes, and Type of its Antichriſtianiſm, is ſo expreſly remarked in *Daniel.*

THE

THE PREFACE TO THE DISCOURSE.

I *Affirm this to be a Scripture-Calendar: If it be ſo, it will be eaſily allowed, it ſhould over-rule all other Regiſtries of Time, and ſo the Diſtances of Chronologers will not affect it; and yet it is not ſo out of Compaſs with thoſe that are eſteemed moſt regular, but that it is as fairly reconcileable with any of them, as the Meaſures they take, are one with another. That it is a Scripture-Calendar, I plead the Harmony of its Parts, in exact Agreement one with another, both for Number and Weight, and juſtified by a Courſe of Events, where it is moſt prophetical: the two great Arguments for the Divinity of Creation, and of the Scripture. Before* Cyrus, *I have only drawn the Principal Line; and Difference of Years, till then, will not diſturb me in my main Purpoſe; no not that formidable one of the* Voſſian 70: *for the principal Driſt till then, is to ſhew, Scripture hath taken care of, and fixed ſuch a Line, and ſo remark'd. Yet on many other Reaſons I heartily eſpouſe the* Hebrew *Copies, and ſo their Accounts, as the only ſafe* Pandects *of Original Verity. After* Cyrus, *the Principal is one entire Line, with which the Collaterals ſo exactly agree, as alſo among themſelves, that one Joynt cannot be ſtretched, or contracted, without the Diſſolution of the whole, or the loſs of Scripture Authority for the Ground of the Calendar: and if that be loſt, I confeſs, All is nothing. As it is, I cannot expect Acceptance; for the Sacred Prophecy aſ-*
Apoc. 10. 9. *ſures me, but in ſuch an Order and Time, the* Book *will not be pleaſant within any one that eats, or endeavours to underſtand it. All that I deſire is, It may be preſerved to future Obſervation. I hope it cannot be offenſive; for I have unconcerned my ſelf in any Chriſtian Differences, only, againſt* Antichriſtianiſm. *Againſt Sedition, or Turbulency towards Government, I have fully declared my ſelf in the Diſcourſe; and do now enter this Solemn Proteſtation, That if the Events expectable according to this Calendar ſhall not be conducted by the moſt unqueſtionable, lawful Authority of every Nation, I own all I have writ groundleſs and miſtaken; although I as yet believe it, as much as I do any thing, except Fundamentals of Scripture, of which I own Obedience to Magiſtrates a principal. Fanatical I am ſure it cannot be; for I pretend to nothing, but what is manifeſt by Scripture, Reaſon, and Hiſtory: nor can this Calendar be a Creature of Fancy, for ſuch may be multiplied; but let any one try to draw ſuch another ſo ratified: nor will written Numbers, and in a certain Order, ſubmit to Arbitrary Phantaſie. I know many Applications of Prophetick Writing may ſeem ſo, but that being ſo framed, as both to diſcover and conceal, they muſt needs ſeem ſo to thoſe that do not intently think: for the Lines that diſcover are drawn ſo exceeding ſmall, that it will ſeem a Fancy, but to pretend to ſee them, when others do not, However, what is moſt Calendary I muſt juſtifie: The Underſtanding of the Scope, and Contexture of this Diſcourſe, depends on a diligent Compare with* Daniel, *and the* Revelation, *References to which, by Chap. and Verſ. I have generally avoided, for it would have ſwell'd the Bulk too much, (which how little ſoever, will, I doubt, look too much:) and whoever does not care to read thoſe Prophecies, ſo as to know them in general, will little value a Calendar drawn according to them: And they that do know them, but in general, will be eaſily led by general Mentions.*

A FURTHER ADVERTISEMENT TO THE READER.

SInce the Imprinting this Calendar, almoſt two years ago, the Author hath, by continual meditation and ſearch, gone over it, and every Joynt of it again, with much ampler and larger Illuſtrations, with fuller, more convictive, and demonſtrative Arguments.

And although he hath not found reaſon to change any of his grand Principles, or Joynts of Calculation, yet he hath made ſevereſt caſtigations upon whatever was overſeen in Things of ſmaller Concernment.

Among which, none ſeems worthier of particular Remark, in the Judgment of the Author, than his confounding (though with all the Interpreters he hath ſeen) the Gentiles, and the Beaſts forty two Months, eſpecially in their beginning, *Epoch*, and entrance.

In his ſecond Thoughts, he hath, even to Demonſtration prov'd, That the fourty two Months of the Beaſt begin exactly at the ceſſation of the *Roman Weſtern* Empire, in *Momyllus*, or *Auguſtulus*, in the year of Vulgar Account 475. And that they are Lunar Time to be guided by, and to follow the Solar Time of 1260 Days, in the ſame proportion, as Lunar and Solar Years anſwer one another.

And thus they moſt certainly muſt end eleven years hence, or 1697. And then further, They determine the *Epoch* of thoſe 1260 Days to begin about 38 years before themſelves, that ſo they may, as they muſt needs by the Propheſie end together. And this the Author confides he hath clear'd and made good againſt any poſſible Objection.

By which Account we certainly know, when in Divine Eſtimation of things, the Witneſſes enter'd into their Sack-cloth, and the Woman into the Wilderneſs; and conſequently when the Apoſtaſie began, and when it is to end, *viz.* At that Great Year, 1697. And then the Witneſſes to come out of their Sack-cloth, and the Woman out of the wilderneſs. And as *Daniel's* 1290 days incluſively adding thirty to the 1260, begin at the taking away the daily; So the Gentiles Treading begins their forty two Months. And the Witneſſes 1260 days in the *Apocal.* begin at the ſame time, and with them the Womans 1260 days in the wilderneſs, anſwering word for word with the taking away the daily by *Antiochus* his Gentiles; as by a compare of the *Maccabean* Hiſtory, and the words there us'd, in the σάκκος, or the ſackcloth, and the Ἔρημος, or wilderneſs, even to admiration. Here then the Apoſtacy began, and gave occaſion to the Witneſſes mourning, and the Woman's Wilderneſs-ſtate, the 42 months of the Gentiles, and the 1260 days ſynchronizing in their Epoch, and then the Gentiles forty two months coaleſced with the Beaſts 42 months at their beginning, and are merg'd in them at his 666, as is manifeſtly proved.

There is alſo in the Review and Enlargement of this Calendar, an exact expoſition of the *Iconiſmo*, or figures of the Beaſt, *Apoc.* 13. and 18. freeing it from all thoſe perplexities and confuſion, darkneſs of interpretation hath caſt upon a Prophecy ſo myſtical; which the Author hopes he hath clear'd to moſt evident correſpondence between it and the Event, as much as the exacteſt picture ever yet anſwer'd the Life, and was verified by it.

But this Calendar is not exact in the Delineation, though just in the main; And indeed in the whole is little more than an Index leading to Times and their Events, without Arguments adjoyn'd, equal to their support in such configurations of the one with the other. But the Law then allowing the liberty of the Press, which is now restrain'd, That is now offer'd to view, which in regard of greater preparations, was intended to have been suppress'd; with hopes I may procure a liberty to those preparations just now ready for the Press, and waiting for its Midwifry only.

For the Author professes, he hath founded them so upon the Letter of Scripture-Types, and Numbers, compar'd one with another; justified them by rational Deductions from those Types and Numbers; concerted them with indisputable History; so that he humbly, and with modesty, yet with great assurance, is ready to offer them (with leave) to Divines, Historians, Chronologers, of what persuasion soever, to be either accepted or refuted (if they can be), by the same Scripture, Reason, or History, without any Reflections, but upon the Merits of the Arguments themselves; and with obtaining for the Author the Liberty of like Rejoynder, and Vindication.

And he further declares, the whole undertaking is so far from any seditious Inclination, either in Church or State, that one Designation of the whole Frame, was laid to fore-close any such irregular motions, from making the least pretence from Scripture-Prophesie.

May this Calendar then be accepted only as an Elenchus or Table of what is more fully explicated, and argumentarily treated in that larger Work, that prayes earnestly by this to be made publick with consent of Authority, that it may be justified, or (if it can be according to Scripture) condemn'd.

A CALENDAR OF Prophetick Time.

GOD, the Lord of the World, and especially of his Church, who hath *reserved Times* and *Seasons in his own Power*, and *changeth them as he pleases*; hath in preserving the Accounts of Time, and his own Government upon it, excell'd the wisest Princes, and States.

1. In Certainty, and Infallibility.

2. In Lastingness, and Perpetuity.

3. In Universality, and Extensiveness, so that what hath not yet come into Act, and History, he hath, as he pleased, fore-dated by Prophecy.

Whatever *Calendar* of Time therefore can be truly derived from his Word, controuls all other appearances whatever.

There is a Line of Time drawn out by Sacred Writ from the Creation of the World, to the glorious Kingdom of the *Messiah*; called the *New Jerusalem*; or from the *first Heaven* and *Earth* to *all things made New*, or from the *seventh day Sabbath* of Creation, to the first, or *Lords day Sabbath* of the Resurrection, and from that to the *Sabbatism* of the *New Jerusalem*.

From *Paradise in Eden*, to the *Paradise* of God.

From the *first Adam, in whom all dye*, to the *second Adam*, the *Seed of the Woman, the first begotten from the Dead, and his everlasting Dominion*.

From the *firſt Death*, to the *firſt Reſurrection.*

From *Satan*, that *old Serpent* appearing *looſe* in deceiving the World by the firſt Parents, to *Satan bound*, that *he may deceive the Nations no more for a thouſand Years.*

Of this Line of Time, God hath pleas'd to be ſo careful, that it is exactly drawn in Words at length, in Hiſtory, or precedently to any dark Times, to come upon his Church, he hath ſupplyed the *Calendar*, by *Propheſie*, but from *Ezekiels firſt Viſion, to the thouſand years*, onely uſing the prophetical Figure of *Days* for *Years*, of which he firſt gave a Key, before he uſed it, that we might know how to underſtand prophetical *Dayes* ever after.

In the Sacred Book there is one main, or principal Line of Time, which is corroborated with one, or more collateral Lines, that thereby there may be a more critical diſtinction, and alſo a more certain aſſurance of Time, and Times.

There are three things obſervable throughout the whole Line.

1. That the parts of it are always fixed upon the beginning of the Year, or very near it, as moſt certainly the very Seaſon of the Worlds Creation, but eſpecially for the ſake of the Redemption, or Reſurrection of *our Lord* at that Time; as alſo to prevent confuſion in Computes.

2. That it is very often remarqued with *ſabbatical* Indications, and Reſpects, in Honour of the Reſt of Creation, of Redemption, and of the *New Jeruſalem*, which, when it is, will be underſtood to be the true *ſabbatiſm* of the World, both in exact calculation of Time, as alſo of holy Reſt.

The *Jubilees*, though not noted in Scripture, (and ſo I undertake them not) will undoubtedly concert, when the whole Table of Time is opened, and that to admiration.

3. That its principal Epochs are adorned, and made illuſtrious with the Deliverances of the Church of God, and Ruine of its Enemies, or with ſome peculiar Favors to the one, and Judgments on the other: and ſo are they the moſt noted Periods and Determinations of each part alſo. But if

not

not ſo, the Epochs or Beginnings are cardinalis'd by ſome notorious Defection from God; Affliction, or Judgement upon Gods Church, and the endings are Reformation, Reſcue, and Deliverance moſt certainly.

The firſt part of the principal Line runs through the *Patriarchs Ages*, before the Birth of the ſucceeding *Patriarch*, and ends in the Death of *Terah*, and not five years ſooner: as I humbly conceive, notwithſtanding the Judgment of ſome great *Chronologers*.

1. Becauſe the Command was to *Abraham*, to leave his *Fathers Houſe*, and to come into a *Land God* would *ſhew* him; which was not done till he came *into Canaan*, and his Father dead, tho he had moved towards it, *Terah* being yet alive, and accompanying him.

2. The four hundred and thirty years of the ſubſequent Line, is dated by the Apoſtle from the *Promiſe*, which is recorded to be after his Fathers Death, juſt at his departure from *Haran*, when he was ſeventy five years of Age.

3. The *four hundred years Affliction in Egypt* may be with every good Remarque dated from the *Son of the Egyptian Woman* his *mocking*, which the *Apoſtle* calls *Perſecution* of *Iſaac* the *Seed*, and ſo was not only ſymbolick, and prophetick, but a very beginning of the great Affliction in *Egypt*, at the fifth year of *Iſaac*, and not at his Birth; which five years of *Iſaac* joyned to *Abrahams* twenty five, after the Promiſe, make the 400 and 30, and ſubducting the 30, the 400.

4. In expounding the principal Line, we are always to chooſe the moſt eaſie, and intelligible Senſe, ſeeing one great uſe of that is to reconcile all doubts in the collateral Lines: Now the plaineſt and moſt obvious account of Time is to draw evenly to *Terahs* Death that principal Line: ſeeing Scripture expreſſes not his Age, at his leaving *Ur* of the *Chaldees*, nor how long he tarried in *Haran* before he died: thoſe five years are then but conjecturally placed, and the Account of Time thereupon, but precarious, but moſt certain to his Death, and from thence the 430

years of the ſucceeding principal Line certain alſo, and all collateral times are to be concerted by them both.

But yet this is not all we have, not only to aſſure us, but to direct us to be moſt exact, and critical in this Time.

For *Moſes* tells us, *the Sojourning of the Children of Iſrael who dwelt in Egypt was four hundred and thirty years; And it it came to paſs in the end of the four hundred and thirty years, the ſelf ſame day it came to paſs, that all the Hoſts of the Lord went out from the Land of Egypt.*

Exod. 12. 40, 41.

The ſame *Moſes* had told us before, that when *Abraham* was come by Gods command into *Canaan*. It was was ſo ordered by Providence, that there was *a Famine in the Land*, and *Abraham went down into Egypt to ſojourn there.*

Gen. 12. 10.

Now the Apoſtle hath taught us how to interpret the Children of *Iſraels ſojourning by Abrahams ſojourning*; when he aſſumes, to ſay *Levi by being in Abrahams Loyns paid Tyths.* As *Levi* then *paid Tyths, ſo the Children of Iſrael ſojourn'd in Abrahams Loyns.*

Heb. 7. 9.

The firſt day therefore of *Abrahams ſojourning in Egypt* muſt be the *tenth day of the firſt Month*, anſwering to the *very ſelf ſame day* of the *Iſraelites going out of Egypt*, four hundred and thirty years before.

Terah then dying, the preceding year gave time for *Abrahams* going out of *Haran to Canaan*; for Gods appearing to him in that great *promiſe*, on the tenth day of the firſt Month, the year following, for his moving up and down in *Canaan* for the beſt Forrage; but finding a general Famine, he went down to *Egypt*, the ſame year, to begin *Iſraels* dwelling in *Egypt* at the very firſt of the 430 years.

So the *Law was four hundred and thirty years after the promiſe*, being juſt at the *ſojourning*: and the Children of *Iſraels going out of Egypt* at four hundred and thirty years end, anſwers to the very ſelf ſame day of the *ſojourning in Abraham*; and from Term to Term there was four hundred and thirty years *ſojourning*, though it was not the whole time throughout, that they ſojourned in *Egypt*.

So

So we have from the Creation to the Flood dryed up in the beginning of the year, the first day of the first Month; from that to *Abrahams sojourning*, necessarily at the same beginning also (else it could not answer) to the Children of *Israels going out of Egypt the self same day* of the yet beginning year, two thousand five hundred and thirteen years. *A noble Type as appears* Esa. 54.9. 1 Pet. 3.20. Apoc. 10.1. Gen. 8.13.

The third part of the principal Line is, from the *going out of Egypt, to Solomons beginning the Temple*, which sacred Record emphatically assures us was in the four hundred and eightieth year after, and as near the beginning of the year, as the *second day* of the *second Month*; Thirty six years after this *Solomon* reigned, as is plainly expressed. 1 King. 6. 1. 2 Chron. 3. 2.

Thus far our principal Line proceeds without any considerable remaining scruple. That doubt of the [illegible] years space of the *Judges* must certainly be reconcil'd by the principal Line, that being only a collateral, and the seeming variation either imputed to the Error of Transcribers, or that the Apostle enhansing the Dignity of *David's* Kingdom the Type of *our Lords* Royalty, set out the Misery of former times by accounting the years of the Oppressors, as if they lengthned out that tedious space of the *Judges*, under the Kings, (*as it were*) even as their Story is often darkned with this, *There was no King in Israel, &c.* on account of which *Sauls* reign is also mentioned, and computed to that length under *Samuel's* prefecture that supported it, while he lived. 450 Acts 13. 20. 21.

In the succeeding parts of the Line, I acknowledge, I have presumed to beat out a Path untroden, so far as I know, by any, but I hope not without safe conduct of Scripture. I therefore undertake to joyn to the four hundred and eighty, and *Solomons* remaining thirty six till the revolt of the ten *Tribes from Davids House*, the three hundred and ninety dayes, *Ezechiel lay visionally or emblematically upon his left Side, bearing the Iniquity of the House of Israel, a Day for a Year*, and ending on the very *self same tenth day of the first Month*, in the *Vision* of the *New Jerusalem*: Ezek. 4. 4.

As then after the four hundred and thirty years of ſojourning ended, enſued ſpeedily the raiſing of the moveable *Temple* or *Tabernacle*, and after the four hundred and eighty years the building the magnificent *Temple of Solomon*, that had Foundations, but ſuch as might be raz'd; ſo after the three hundred and ninety dayes, or the *very ſelf ſame day* Ezck. 40. 1. *of the tenth Month* (as it is moſt obſervably dated) the Viſion of the *New Jeruſalem* and its ſpiritual Temple, that *Foundations that cannot be moved*, whoſe *Builder and maker God is*, was exhibited to *Ezekiel* in the thirty third year of *Nebucadnezzer*, fourteen *years after the City ſmitten*, which Jerem. 52. 12. was in his nineteenth year: of which *Cyrus* his *Temple* might be a thin ſhadowy Type.

And to theſe are to be added the forty dayes *Ezekiel* lay *on his right ſide, bearing the Iniquity of Judah*, making up four hundred and thirty years, and they reach to the end Ezck. 4. 4. &c. of the Captivity, or *Cyrus* his firſt year: ſo that Time looks back hiſtorically upon the Kings of *Iſrael* and *Judah*, and that part of the *Captivity* before the *Viſion*, and forward to the end of the *Captivity* after the *Viſion*.

Now in thus diſſenting from the whole ſtream of Interpreters, I here preſent ſeveral (as I underſtand them) forcible Reaſons.

1. It is expreſly ſaid, when the three hundred and ninety dayes were accompliſhed on the *left ſide*, the Prophet ſhould yet lye on his *Right ſide forty dayes*, without the leaſt intimation, that the one part, the forty dayes, ſhould be included within the other part, the three hundred and ninety dayes: ſo that by all that is ſaid by the holy Writer, the time is to be drawn out four hundred and thirty dayes at the full length.

2. The *ſevere* and *unpleaſant Diet* is indeed ſaid to be provided for the three hundred and ninety days in the *ſtraitneſs of the Siege*, but it is withall ſaid, *They* of the *Captivity* ſhould eat *their polluted Bread among the Gentiles*, meaning the whole time of the *Captivity*, which is on all hands agreed

agreed to exceed many dayes or years, the three hundred and ninety.

3. Let us allow a Contraction of fourteen years in the Reigns of ſome of the *Kings of Judah*, for they being aſſum'd into a Partnerſhip of Government with their Fathers, ſome of the Sons Years of Reign fell under the Fathers, and ſo many are to be detach'd, as did ſo run under; This ſeems neceſſary by a commenſuration of their Times with the *Kings of Iſrael*, and moſt *Chronologers* allow fourteen years and more; There will be then a great agreeableneſs of four hundred and thirty years, from *Solomons* Death and the Revolt after it to the end of the *Captivity*, as alſo with the years given by Scripture to *Nebuchadnezzer* in the mean ſpace.

4. The Line of Scripture Time, of which it hath been ſo careful as to date the exact Time of the *Patriarchs*, and to expreſs the very year after the Flood, *Shem* begat in. Alſo the tenth day of the firſt month, the ſelf ſame day ending the four hundred and thirty years of *Iſraels ſojourning*, which muſt needs conſtitute the Spring, the Beginning of years from the Creation to the ſojourning (and ſo onwards to the end of Time) elſe it could not be the *ſelf ſame*; all this, I ſay, argues ſuch an Exactneſs, as the perplexed Account of this Time of the Kings of *Judah*, their Reign, as alſo of the Beginning of the Captivity could not comport with, without this ſo expreſs and aſcertaining Line, which anſwers the very beginning of the Year, in both the three hundred and ninety, and the forty dayes, as ſhall immediately appear, and ſo muſt fit moſt exactly: and then fills out the whole ſpace from *Solomon* to *Cyrus*.

5. It ſerves no other purpoſe with a like Exactneſs; It is indeed probably a literal Meaſure of *the dayes of the Siege*, if we knew the Hiſtory of its interruption and vigorous purſuit; but that it was not intended for that chiefly, is arguable, in that it takes no notice of ſuch an Interruption in them, which not allowed, the Time the Scripture

ture allows to the *Siege*, exceeds the 390 dayes, with the 40 dayes added.

Further, It concenters not with the Time of Gods patience to the *Iſraelites* or ten *Tribes*; for they were carried captive above an hundred *Years* before; and if they are conſidered in the union of ſome of them with *Judah*, yet the ſame Patience of God had ſo far deſerted the Houſe of *Judah*, as that they had in great part, been in Captivity ſome years before the 390 *dayes* expired, and *Jeruſalem* twice taken: beſides, the very Bulk of the Viſion ſuppoſes *Iſrael* one *Houſe* or Kingdom, and *Judah* another, and ſo not to be confuſedly joyn'd in theſe *years*. What then ſhall we find to match this Viſion with a fuller Correſpondence. This (if I much miſtake not) will do it:

Each Term of the 390 and the 40 ends in a ſignal *Viſion* proper to each.

1. At the end of the 390 *Dayes*, exactly in the *beginning of the Year*, *the very ſelf-ſame day*, the very *tenth day* of the *Month*, anſwering that *ſelf-ſame tenth day* of the *Iſraelites going* out of *Egypt*, *Ezekiel* had the Viſion of the *New Jeruſalem* (as I have already ſaid) in Prophetick Schemes, after the ſo long and foul Idolatry of the *ten Tribes*, without any the leaſt Lucid Interval, a certain Type of the ſame dark and much longer dated Idolatry, and Defection of the *Chriſtian Church*, removed by the Appearance of the *New Jeruſalem*; not in Prophecy, but Event, or its Grand Effect: as now it was after *Ezekiels* Typical *bearing that Iniquity*, by this *viſionall Jeruſalem*. And as *Ezekiel's* Prophecy is Dated from *Joſiah's* Reformation or *Famous Paſſover*, viz. in the thirtieth year after it, ſo about 49 years after it, as in a day of *Jubilee*, it ends in the Viſion of the Holy City.

Ezek. 40. 1.

2. The forty *Daies* end in that moſt bleſſed *Viſion* and *Evangile* vouchſafed to *Daniel*, as a man *greatly beloved*, and brought to him by the Angel *Gabriel*, which diſcovered the true Expiation of the whole 390 and 40 *Years*

Ini-

Iniquitie, which *Ezekiel* bore in *Viſion*, but the *Meſſiah* in greateſt reality bore, and quite *took away* by the ſacrifice of himſelf; and as it were on purpoſe to connect with the Viſion of *Ezekiel's Bearing*, ſuch a plenitude of Expreſſion is us'd to ſet out its efficacy: *To finiſh Tranſgreſſions, to make an end of Sin*, and *to make reconciliation for iniquitie*, and to *bring in everlaſting Righteouſneſs*; Upon which immediately followed, (at the beginning of the year alſo) the Redemption of *Cyrus*, called in that reſpect *Meſſiah*, though a Pagan, as a great Type of him, the True and Great Redeemer.

And as the 40 *daies* are taken out of the worſt, and moſt idolatrous Years of *Manaſſeh's* Reign, whoſe *Iniquity God would not pardon* in general, but decreed for it to *ſtretch over Jeruſalem the Line of Samaria*, and *the Plummet of the Houſe of Ahab, and to wipe it as a man wipeth a Diſh, turning it upſide down*, which was accompliſhed in the Siege, and what followed it; ſo the ſame *Manaſſeh* was in his own Repentance, and particular Pardon, and *Releaſe from his Captivity in* Babylon, *ſet forth as a Pattern of all long Suffering* and Mercy to all them that ſhould afterward believe in that Redemption of Chriſt, viſionally preſented to *Daniel*, at the end of the 40 dayes, and ſo be immediately ſet free from their Captivity by *Cyrus*.

And in proſpect of this Viſion of Chriſts Redemption, *Ezekiel* at the end of the 390 dayes had the Viſion of the *New Jeruſalem*, and immediately after the *City ſmitten*, when the Intention or Signification of his lying on his Sides and bearing Iniquity was accompliſhed, he had the opening of his Mouth for the moſt part in Goſpel Promiſes.

The ſum then is, from the Idolatry of the ten Tribes, immediately after *Solomons* Death, to the *Viſion* of the *New Jeruſalem* at *Nebuchadnezzers* 33d year, near the midſt of of the Captivity, are 390 years, and from thence to the Viſion of *Meſſiah* given to *Daniel*, the firſt of *Darius*, are 40 years, where the Captivity ended. Which 430 years in

ſum *Ezekiel* repreſented, in a Day for a Year, by lying on each ſide, and bearing the Iniquity of *Iſrael* and *Judah*, till taken away by *Meſſiah*, as in the end of the Captivity.

And to conclude this matter; This Viſion of *Ezekiel* eſtabliſhes to us the Uſe of the great Key of Prophetick Time, intimated before, a day for a year, and by Proportion, *Weeks*, and *Months* of *Days* for *Weeks*, and *Months* of *Years*; and agreeably it teaches us to expound *Time*, *Times* and *half a Time*, *and three days and a half*, without which we can never unlock the ſecrets of Prophetick Time, ſince God is pleas'd to uſe this Cyphar of abbreviated Time, ever after he had ſettled the Interpretation of it, till he comes to the 1000 years of the *New Jeruſalem*, when nothing ſhall any longer remain under Shades, Parables or Seals.

The next generally acknowledg'd Line of Time, though it be not indeed the next, is the 70 *Weeks*.

But between the 70 *years* ending, and the 70 *weeks* beginning, both according to Scripture, and Foreign Chronology, an intermedious ſpace of Time is to be found.

That this may not be a void ſpace, we are taught by inſpired writing how to fill it up.

Firſt, by a Principal Line, then by Collateral Lines, diſentangling thoſe infinite Perplexities of Foreign Chronology, concerning the *Perſian* Times.

Upon the *third year* of *Belſchazzar*, his undoubted laſt, was the Evening of the 70th year of Captivity, whoſe Even-
Dan. 6. 8. ing and Morning may be reckoned as one Prophetical Day.

The Morning, or Day to which Evening was *Darius* the *Mede* his firſt and only year; in which *Meſſiah*, the *man in Linnen*, ſtrengthned *Michael* (the *Jews Benign* Angel) for a gracious Anſwer to *Daniels* Prayer, Tim'd on purpoſe to that year of *Darius*.

On the fore-named prophetick Evening, the third of
Dan. 8. *Belſchazzer*, did *Daniel* receive the Viſion of 2300 prophetical Evenings and Mornings (not natural *Nycthemers*, as hath been generally interpreted, but) ſo called in reſemblance of

of *Moſes* his ſix dayes, and the ſeventh day Sabbath following; becauſe the firſt day of them was to open into the Redemption of the *Jews*, as a firſt day Sabbath by *Cyrus* his Decree; who as a great Type of Chriſt herein is called (as before noted) *Meſſiah*: and on the end of the 562d day or near it, into the Redemption of Mankind, declar'd by Reſurrection of Chriſt in the firſt day, or Chriſtian Sabbath, a new Epoch of a collateral Line of the ſame Time; and a great Pledge of the Sabbatiſm of the *New Jeruſalem*, and the firſt Reſurrection upon that; And the laſt of them into the very Sabbatiſm of the *New Jeruſalem*, of which the firſt, a Lords day Sabbath, and a new Epoch of the 1000 years, a Time beyond this; wherein is to be obſerved, in agreement with Scripture principal Epochs of Time; that both *Cyrus*, the Typical *Meſſiah*, and *our Lord the True*, appeared at the years beginning.

Thus as the Deſtruction of literal *Babylon*, on the laſt Day Sabbath, and the Redemption of *Iſrael*, as a firſt day Sabbath, begin the Epoch of this Viſion; ſo the deſtruction of myſtical *Babylon* will be found to end this Viſion, as the laſt day Sabbath, and the *New Jeruſalem* begins, as a firſt day Sabbath, and a new Epoch of the 1000 *years*, as was ſaid, which ſeems a very fair account, why the Holy Spirit was pleaſed in this Viſion to make uſe of *evenings*, *mornings*, and not of *dayes*, though alike prophetical.

This Viſion immediately reſpects *Antiochus Epiphanes*, *and his taking away the daily Sacrifice, or ſervice and ſeting up the Abomination, that maketh Deſolate*; and after that he is deſtroyed, and the *Sanctuary cleanſed*.

He is the Type, and every thing had a literal Compleion in him, ſo far as was neceſſary to a Type: Yet he was but a Type (as many great Reaſons perſwade) but by more general conſent, a moſt lively Type of the *man of Sin*, or *Antichriſt*.

The Reaſons that perſwade he is but a Type;

1. The Viſion, and not ſo much the things contained in it, is dated: *The Viſion of the ſacrifice taken away ſhall be unto* 2300 *Evenings, Mornings, (not the taking away of the Sacrifice, and the giving the Hoſt,* &c.) but the Viſion ſhall extend to 2300, but the Viſion, if *Antiochus* only be intended, begins ſooner, for it begins in *Belſchazzars* 3*d*: and ſo muſt extend to more dayes then 2300. But according to the Senſe I intend, *viz.* that it ſhould be the time of 2300 prophetick Evenings and Mornings, the Viſion ſhall begin and end with them; for which the manner of ſpeaking being ſingular (*The Viſion ſhall be,* &c.) ſeems on purpoſe choſen.

2. Without this Line of Times from the 70 years, the Scripture Chronology would fail, which by the great care of the Holy Spirit, ſo far as to the end of the 70 years, before obſerved, and thence to the *Meſſiah*, by the 70 Weeks, and after that by a Line of 1260 Dayes often given, and with additional numbers, firſt of 30, making 1290: and then of 45, making up 1335 dayes to the end, when *Daniel ſhould ſtand in his Lot.* It is not reaſonably to be ſuppoſed, he hath not provided for the interval betwixt the 70 Years and the 70 Weeks, as alſo another interval betwixt the *Meſſiahs Reſurrection* and the 1260 dayes (as is after to be obſerved) which can be only by theſe 2300 Evenings Mornings, as a principal Line.

3. We ſhall find this Line of 2300 years, agreeing in ſo admirable an exactneſs with the whole ſpace of Time, betwixt the 70 years and the *New Jeruſalem*, according to other prophetical Meaſures, and the ſuffrage of beſt Hiſtory, that it is a great Argument, it was ſo intended.

4. Whoever compares *Daniels* Viſion of the *little Horn* on the fourth *Beaſt*: the Viſion of *the King, that does according to his Will*, to whom *Antiochus* juſt tends, as the Type to the Antitype; and the defining of the Times for *the end of theſe Wonders*, and all things *being finiſhed*, ſhall find ſo many Correſpondences in the Phraſe, and manner of ſpeaking,

ing, as cannot but assure, they all are directed to the same point.

5. Particularly the so often mention of the *End*, and at that *end* the *Vision shall be*; just as it was at the beginning of the 2300 the Vision was then, and at the end the very same Vision shall be found too: and the Times after mentioned, *Dan* 12, at the same *End*, do all strongly infer the Vision determines to the *same End*. Dan. 8. 17.

And I know no reason of remarquing the end of *Antiochus* his Reign, as such a *Chronical End*, for it was the *End* of nothing but it self; the *Jews* Troubles still continued, and renewed afresh after him: The *Messiah* was a far off still: what end therefore could it be, if the Vision did not glide over him to a further and more monumental *End*.

Add hereunto *Daniel's deep Sleep* at the Vision, which seems to be symbolical of so long a Time, and is therefore renewed at the Vision of the same importance and date.

This Line then thus interpreted, reaches to the 577th year of the World; which will be the vulgar year of our Lord 1772. And therefore it reaches to the *New Jerusalem coming down from Heaven*, seeing this Line of Time is the longest we can find in Sacred *Chronology*, and the *New Jerusalem* is the furthest off Object of Prophecy, and therefore these two must unite one to another, and joyn as close as the just preceeding point of Time does does to the next succeeding.

When, I say, the furthest off Object of Prophecy, I except the *Day of Judgment*, which yet is rather Doctrine, and an Article of Faith, than Prophecy, and to that there is no Line of time drawn; for *of that Day and that Hour knoweth no man*: No not the *Angels* in *Heaven*, nor the *Son*, as Man, before his Resurrection, but *the Father only*.

This *Calendar*, calculated for the longest space of Time, comprehends within it self several other *Calendars*, greater and lesser within themselves, as greater and lesser Circles within this Undulation of Time, and all within this principal

cipal one, and it is the gage of them, both as to their Commenſurations with it ſelf, and within one another, that they neither ſwell beyond, or do not fill out their juſt ſpaces.

As this great Circle of Time carries all the other along with it, ſo on the other ſide they diſtinguiſh that to the ſeveral points of Time, and the Events fix'd upon them; by which this meaſure of Time is adjuſted to thoſe Points, and is as it were guided, and inform'd to make Reſts upon thoſe nobler Events with which that Time is charg'd.

The longeſt collateral Line of Time, moſt expreſs and moſt noble, in which Interpreters moſt agree, is neareſt to the Epoch of theſe 2300 *Evenings*, *mornings*, and is the *ſeventy Weeks* of years, or 490, to the Reſurrection of the *Meſſiah*, or half one of theſe Weeks beyond it from the beginning of theſe *Weeks*.

The next longeſt collateral Line is the *Beloved man Daniel's* 1335 *dayes*, firſt propoſed in a *Time*, *times*, and *half a time*, and that as two ſeveral Times, and is after expounded by the *beloved Diſciple* and Apoſtle *John*, to be 1260 *Daies*, and compendiouſly *three dayes* and a *half*, and applied to the *Beaſts* forty two *months*. And in the ſame Prophecy of *Daniel*, it is taken and joyn'd firſt with 30 Dayes, and then with 45 more, making up 1335, to the laſt *End* of all.

Seeing then 490, and 1335 meaſur'd upon the Line of 2300, leave room ſtill for 475, and that they cannot be ſcituated before the 2300, which begin the Epoch, or after the 1335, which together with the 2300, *end all*; their place muſt either be before the 490, or continuouſly next to them, or ſome in the one place ſome in the other, as need requires: But that they muſt be ſome, and they a leſſer number before, we have great Accounts of Scripture-Reaſon.

And that they muſt be ſome, and a much greater part after, we have alſo as good and as great Scripture-Argu-

guments joyn'd in both of them with ſolideſt *Chronologj*.

So then theſe 70 Weeks, or 490 Years, in which moſt (at leaſt) Chriſtian *Chronologers* agree, ſtand as a moſt conſpicuous Boundary or Index betwixt the end of the 70 years, and the beginning of the 1335 dayes, and adjuſt each ſide of them to the 2300, or principal *Calendar* of Time.

For the Time before the Weeks, we ſhall find is to be juſt 75 years, to be aſſign'd to the *Perſian Monarchy*, e're the Angel *Gabriels* Epoch (the *Word* or *Commandment* to reſtore and build *Jeruſalem*) had its true *Exit*, or *Effect* to begin the 70 *weeks*.

For the time after the Weeks, we ſhall find it to be 404 Years, but becauſe there will be an exceſs then of 4 dayes above the 2300, we muſt therefore conſider; The true Epoch of the 404 Years is the Reſurrection of Chriſt; ſo that theſe 404 Years joyn the Reſurrection of our Lord moſt contiguouſly, and 4 years or thereabouts of the 490, ſhooting beyond his Reſurrection, are cut off from being any part of the *Calendar* of the next ſucceeding time upon this our general Line, as the years of the *Patriarchs* Lives beyond their *Paidopoia*, or Procreation of Children, are all plainly lopp'd off from the *Calendar* of that Time, which is continued in the following *Patriarch*.

There are beſides the bare Lines of Time, very ſignal and notable concurrent Events, that make theſe Lines, as ſurer, ſo much more converſable, and worthy of Remarque.

For if Scripture had given us theſe principal and collateral Lines of Time, and no Indications of Matters of Fact, as Inſtances of his Government of the World in relation to his Church, they might look like imaginary Lines to us, but when we find them cloathed, or incarnate in Action, they will appear more ſubſtantial to us.

I will therefore endeavour in the following of theſe Lines, to obſerve the Accounts of things themſelves, grafted upon them by the Word of God, that may moſt conſolidate them.

The

The first part then of this Line of Time carries the *Persian Monarchy* along with it, not in the whole Duration of it, but as it reaches to the 70 *weeks*. And this, as I shall give it, may, I confess, seem not an imaginary Line, but an Imagination upon that Line; For I derive it from just so many years, as are nam'd of the *Persian* Monarchy in Scripture.

Of *Cyrus*. ——— ———	3
The time of the *Persian* Prince *withstanding Christ*, Days for Years, ——— ———	21
All which time *Daniel* solemniz'd a Fast, 3 *weeks* of *prophetick Days* just 21 also.	
Of *Darius* to the finishing of the *Temple*.	6
Of *Xerxes* or *Ahasuerus*, from the 13th of the Month *Adar*, to the 13th of the following Years Month *Adar* ——— ———	13
Of *Artaxerxes Longimanus* ———	32
Sum	75

And just 75 Years will be found betwixt the last *rising of the Witnesses*, at the *seventh Trumpet*, and the *New Jerusalem*. Yet I should not have introduced this as a Chronological Line, but for these Reasons.

1. That it is agreed by the generality of Chronologers, there was a space betwixt *Cyrus* his Decree, and the seventy Weeks commencing, and yet it is of almost indeterminable Controversie, what space it is.

2. That I make it but a collateral Line, assur'd and strengthened by the principal; which determines its just Bounds by a compare with after Times; and just so much as by that Compare is necessary.

3. That the Times thereupon affixable, and the Reign of each *Persian* Prince in that space, are such as agree with soundest Chronology, except in the allotment of ten years of

of *Perſian* Monarchy to *Cyrus*, which yet ſome Learned men give him:

To *Cyrus*	10
To *Cambyſes* and *Smerdis*	8
To *Darius Hyſtaſpis*	31
To *Xerxes*	20
To *Artaxerxes*, to his Decree for *Jeruſalem* in his 7th	6
Sum	75

For in that his 7th the *Weeks* ſet out; and ſo we have that Parabolical Sum the Scripture gives us, truly made up, while it did not pleaſe the Wiſdom of the Holy Spirit to give an exact *Chronology* of a *Pagan* Monarchy.

4. But eſpecially I obſerve, Sacred Writing aſſumes to it ſelf, while it preſerves infallibly the truth of Things, and their *Chronology*, ſo far as it is pleas'd to intermeddle in them, yet where it is neceſſary to its purpoſe, it does in a figure prune off for its own Service, what really was, and repreſents it as if it was not. So it does *Melchiſedek*'s *Genealogy*, *Birth*, and *Death*, as if they had not been, although in due place it aſſign'd them all to *Sem*: So in eſtabliſhing the *Four Kings* in our *Lords Genealogy*, it cuts off *Joaſh* and *Amaziah* as if they had not been, and yet writes their Reigns in its Hiſtory.

Now this part of the Principal, and collateral Line, is charged with theſe occurrents recorded in Holy Story.

1. *Cyrus* his Decree to build the *Temple*, and its Effect, as far as ſetting up the *Altar*, and laying the *Foundations* of the *Temple*. Ezr. c. 1, 2, 3.

2. The Prohibition of any farther progreſs, in the abſence of *Cyrus* in his Wars (as may be well ſuppos'd) and the ill influence of **Cambyſes*, during his Fathers Abſence, and his, and **Smerdis*, or *Magus*, their Countermand du- Ezr. c. 4. * Or *Aha-ſuerus*. Ezra 4.6. * Or *Arta-xerxes*.

during their own Reign. So that it was not finish'd till the 6th of *Darius Hystaspis*, nor indeed till *Artaxerxes* his
Dan. 10. 7th. The Presence of *Christ*, *the man cloathed in Linnen*, as the High Priest of his Church, overseeing the Building, was so necessary all that time, first, as by way of Contest against the *Persian Prince*, or *Angel*, till *Darius* his *second Year*; then by Encouragement to his *sixth*, that all that time of 21 prophetick Days, he could not come to give *Daniel* an answer, though his *words were heard* from the *first day he chasten'd himself.*

Cap. 10. 3. Christ, immediately after he had given *Daniel* that *long Vision*, before which he fell again into the former prophetical *deep sleep*, as at the 2300 *Evening-morning-Vision* return'd to the *Persian* Court, to fight with *Xerxes*, the
Dan. 11. then great, and of all the most Rich Monarch of *Persia*, but in the time of his going forth, the *King*, or *Power* of *Grecia*, would have defeated *Xerxes* his Expedition into *Greece*. Immediately after which, in his Thirteenth year, the beginning of it, the Letters were sign'd for the *Jews* Destruction on the *twelfth month*; upon which Christ *fought* with him and overcame him, so that all things were turn'd into another Channel in favour of the *Jews*: And Christ had no farther Contest with that Monarchy, till it was broken by *Alexander* the Great: on which Account *Xerxes* is so particularly describ'd, in the Prophecy, as laying the foundation of that Quarrel, *Alexander* so long after aveng'd, in the Ruine of the *Persian* Kingdom.

4. Next follows the beginning of the *Weeks*, when the
Ez. 7. 11. Command by *Artaxerxes* for the *restoring* and *building Jerusalem*, had its perfect and compleat *Exitus*, or *going forth*. For by *going forth* is not intended its Initial *Going forth*, as it were the first or half sound, but its effective complemental *Going forth*, so that it needed to go forth no further; And that this was in *Artaxerxes* his 7th Year, Scripture-History hath given us many assurances.

1. Elſe if we account the Initial, or firſt *going forth*, we muſt account from *Cyrus*, which very few do, and againſt all conſent of Hiſtory is it, that the 490 Years to Chriſt ſhould begin ſo high.

2. It is moſt probable this *Artaxerxes Longimanus* was the Son of *Eſther*, under the good Education and Influence of *Mordecai*, who *ſought the Peace of his Seed.* This *Artaxerxes* at his manly Age of 21, falling in the 7th Year of his Reign from *Xerxes* (or *Ahaſuerus*) his Father's Death, ſent forth this Literal Extenſive Decree to all Things that might reſtore *Jeruſalem*, and make it anſwerable to it ſelf, even to the utmoſt of *Ezra*'s deſire; at the beginning of the Year alſo correſponding with all Scripture Epochs.

3. It was the moſt ſolemn Decree, the Scripture records, for it joyns the *King and his ſeven Counſellors* in it, with the Complacency of all the *mighty Princes*, before whom *Ezra found favour.*

4. Scripture unites the *Commandment* of the *God of Iſrael*, the *Command* of *Cyrus*, *Darius*, and *Artaxerxes*, the, or that Eminent *King* of *Perſia*; (and it may be inquir'd, whether by the *God* of *Iſrael* is not to be underſtood, the Son of *God*, the *man in linnen*, who was preſent in *Perſia* on the *Jews* behalf;) Now it is obſervable, *Artaxerxes* his Decree makes a continual mention of the *Law*, and *Will of God*, by which All things were to be ſquar'd; ſo that it looks like that principal Command, that interlock'd it ſelf thus with the Divine Command, which Command *Cyrus* acknowledged firſt, and the Angel to *Daniel* aſſures at his firſt praying, and *Ezra* names firſt, and till this the *Temple*, the principal part and Glory of *Jeruſalem*, is not finiſh'd; ſo that *Artaxerxes* his Reign is anticipated as to the Time, but not as to the great Effect of *Finiſhing the Temple.* Ez. 6. 7.

5. That which laſtly confirms us, the *Weeks* begin at this Decree of *Artaxerxes* his 7th *Year*, is, That in his *Twentieth* Year, Neh. 2. 1.

Year, in the Month *Niſan*, the beginning of the Year, He ſent *Letters* for the *building the Wall*, Letters in purſuit of the Decree, not a new Decree; *Ezra*'s modeſty by reaſon of the great Charge, might ſtop his proceedings in building, though the Decree extended to all his deſire; beſides the ſlowneſs of People in Publick Undertakings; for that the private Houſes were building with the Temple from *Cyrus* his firſt Decree, is plain from *Haggai*'s reproof, in *Darius* his ſecond Year. *Is it time for you, oh ye, to dwell in cieled Houſes, while this Houſe lies waſte?* But this particular will be farther obſervable under the next Account of Time.

We paſs therefore upon the principal Line of Time, from the Epoch of the *Weeks*, to the Diviſion of the *Weeks* themſelves on that moſt Noble Line of Time, though Collateral to the Principal, *viz.* the 70 *Weeks*.

And it is firſt given intire; To *Meſſiah the Prince*; written ſo at his Death by *Pilate*, conſecrated ſo by God at his Reſurrection and Aſcenſion: The Kingdom God ſets up in the dayes of the *Roman* Kingdom, that is to *deſtroy* all others, and to *endure it ſelf for ever*, begins at the end of this Line, which is divided,

1. Into 7 *Weeks*.
2. Into 62 *Weeks*.
3. Into one *Week*.

1. Into ſeven Weeks, aſſign'd to the *Building* of the *wall* and *ſtreet*, and ſettling the whole Defenſive Polity of *Jeruſalem* by *Nehemiah*; for which, after ſome pauſe from the *going forth of the Command*, *viz.* from *Artaxerxes* his 7th to his 20th, It is ſaid, *The ſtreet* and the *wall ſhall be built*; a diſtinct member from the going forth of the *word* to build *Jeruſalem*. Within ſeven Weeks then from the Epoch, or beginning of the Weeks, ſhall *the wall and ſtreet be built*, that is, the whole ſtrength and order of the *Jewiſh* Affairs, be ſettled by *Nehemiah*; accordingly, that there might be ſpace for it, theſe *ſeven weeks* are let into

Darius

Darius Nothus his Reign, which again ſecures us of the beginning of *the weeks*: For if they had begun at *Darius Hyſtaſpis* his ſecond or ſixth (much more if at *Cyrus* his firſt) there had been room for the 7 Weeks or 49 Years without the mention of *Darius Nothus* his Reign, above 60 years intervening betwixt *Darius Hyſtaſpis* his Sixth and *Artaxerxes* his Twentieth. Nehem. 12. 22.

On the other ſide, if they had begun at *Artaxerxes* his Twentieth, the mention of *Darius Nothus*, his Succeſſor's Reign, had not been large enough to entertain theſe *ſeven weeks*, for allowing (at the moſt liberal rate) twenty ſix to *Artaxerxes* beyond his twentieth, and at moſt twenty to *Darius Nothus*, there was room only for forty ſix, not for forty nine: but from *Artaxerxes* his ſeventh to *Darius Nothus* his Reign, there is large Receipt, and to ſpare, for difference of Accounts, that can probably be: ſo that this ſhort mention of *Darius* his Reign, gives us great light in ſtating this Time: for the ſake of which it is mention'd, and but onely mention'd.

2. After the ſeven Weeks run out, by a ſhort prophetical daſh (*Times of Trouble*) the whole Hiſtory of the 62 *weeks* is compriz'd, which are more at large deſcrib'd in *Daniel's* laſt Viſion. After the Demonarchizing of *Perſia* by *Alexander* and *Alexander's Death*, and the Diviſion of his Kingdom to four, Chriſt appears no more as fighting for the *Jews*, but, offended at their Sins, ſo ſeverely reprov'd by *Malachi*, deſerts them, and ſo *Troubles* ſucceed: For in the Conflicts betwixt the Succeſſive Kingdoms of *Syria* and *Egypt*, the *Jews* were never ſecure: For their ſakes therefore concerned in them, there is ſo large an Account of their Commotions betwixt one another: as alſo to give ſome general Proſpect of the Time till the Prophecy comes down to *Antiochus Epiphanes*, who is more largely deſcrib'd:

1. As a Miniſter of Divine Vengeance upon the *Jews Tranſgreſſion*, and *Tranſgreſſors come to the fall.*

2. As a Salvage Perſecuter of the Church, and People of God, to be *broken without Hand*, that is, by an immediate Divine Vengeance, and therein a Type of *Antichriſt*.

Upon him therefore, as a Bridge, does the Divine Prophecy paſs firſt to the *Roman Imperial* Power; of which there had been a former Intimation under *Antiochus the Great*, whoſe *Reproach* (the *Romans* taking the Reproach offered to their Allies, as if to themſelves) caſt back upon him *without their own Reproach*, ſignifying their uncontroulable Victoriouſneſs. But more expreſly does it paſs to the *Romans* by *Antiochus Epiphanes* in the *Ships of Chittim*, or the *Romans* comming againſt him, and cauſing him to deſiſt from his enterprize againſt *Egypt*; and yet more expreſly by the Deſcription of a King that ſhall do after his Will; in which the *Roman* or 4th *Monarchy* is in brief comprehended, as if it had been more largely in *Nebuchadnezzars Image*, and *Daniels* Viſion of the *four Beaſts* in the firſt year of *Belſchazzar*.

Upon the principal Line then we have;

1. The ſetting of the *Babylonian Monarchy*, juſt at the beginning of the Line, as was before deſcribed.

2. The riſing of the *Perſian Monarchy*, and its continuance to the 70 *Weeks* and an Age or more after.

3. Within the 70 *Weeks*, we have upon both the principal and collateral Line, the *Perſian Monarchy* falling under the King of *Græcia*, and the *Græcian* riſing to its great height in *Alexander*, and after his Death *divided to the four Winds*.

4. We have the *Roman Monarchy* declared to be riſen in their Arbitrarious Controll of *Antiochus the Great*, and *Antiochus Epiphanes* his ſon. And ſo there remains the riſing of the Kingdom of Chriſt in the dayes of the fourth Monarchy; for which this nobleſt of Lines is chiefly extended, as was before noted, to *Meſſiah the Prince*.

In the mean time it is to be obſerved,

The

The chief Eye of *Daniels* Prophecy is upon the *Roman* Monarchy, as wherein the Kingdom of Christ was to rise.

And in that, upon the *little Horn with Eyes*, and a *mouth speaking great things*; to whom it immediately passes from *the King doing according to his Will*, even to the *Antichristian King*, whom all the rest of that Description touches, and him only: and so goes along to his end, in the end of *Dan. cap.* 11*th* and 12*th*, as is after to be shewn.

And therefore the extraordinary notice taken of *Antiochus Epiphanes* is, because in his Action in the World; in his Time 2300 *evenings mornings*; in his Destruction; and even throughout every one of these; he is an extraordinary and expres Type of *Antichrist*, as is further to be shewn.

3. We are thus come to the third Division, the *one* or *last Week*, before which, in the latter end of the 62 *Weeks* our Lord is born, and his private Life shaddowed under a a Veil of secresie. At the beginning of the last Week he is baptized, and begins the *confirming the Covenant with many for one Week* in his publick Ministry. In the midst of it he causes *Sacrifice* to *cease* by the oblation of himself, and leaves the confirmation of the Covenant to go on by the Apostles: at the end of which the *Jews* are finally rejected to a Curse.

On the third day after Death, *our Lord* rises again from the Dead, in the beginning of the Year also, and fixes the new Epoch of the *Resurrection*, the true Epoch of the whole Time of the *Book* of the *Revelation*, from which every particular Time is to be measured; so that though there is a *half Week* remaining, that runs under the time from this new Epoch, yet still the measure of Time is taken from the Epoch it self, that is, the measure of any Times in that Book is taken from thence.

And though the calling of the Gentiles was not immediately after the the Resurrection of Christ, yet *Christs riding* on *conquering* and to *conquer* is to be dated from thence, because that of the Epoch of the *Apocalyps* and the Epoch

also

alſo of Chriſts Commiſſion to the *Apoſtles, to go into all the World*, and *to preach the Goſpel to every Creature: To teach all Nations, becauſe all Power was given to him in Heaven, and in Earth.*

And though the *Churches* of *Aſia* were not gathered at this Time, nor, as *Epiphanius* tells us, was *Thyatyra* at the very Time of giving the *Revelation*, founded, yet ſtill they are viſionally deſcribed, and the Time they denote is from the Reſurrection of Chriſt; for that they are repreſented as in Being, when one at leaſt was not in Being, is an Argument they are chiefly made uſe of, as prophetick Schemes.

At this Time *God ſet his King upon the Holy Hill of Zion*, ſaying to him, *Thou art my Son, This day have I begotten thee: Ask of me and I will give thee the Heathen for an Inheritance, and the uttermoſt parts of the Earth for a Poſſeſſion.* And becauſe the *Roman Empire* did then in a manner embrace the World, and was that fourth *Monarchy, in the days of which God would ſet up a Kingdom*: There was a particular Aim of Chriſt, at being the King and Head of that Empire, as he did become at the Reign of *Conſtantine*: Of this as an Epoch there are theſe Aſſurances.

1. St. *Johns* being in *the Spirit on the Lords Day*; that is, not only on the Chriſtian Sabbath, though that be included, but the very day of the Reſurrection is viſionally recalled, and placed as the Epoch of the whole *Apocalyptick* Time.

For in that Book, a myſtical, prophetick figurative Senſe (which is the firſt Rule of interpreting the *Revelation*, I would give) is as the litteral Senſe to all other Scripture, and therefore to be preferr'd, when it can poſſibly be choſen. Now St. *Johns* being *in the Spirit* on the *Lords Day*, as it gives Honour to that Day, as a Chriſtian Sabbath, and the firſt day of the Week is of no driſt, or avail, as to the Prophecy, though its certain that excellent

excellent moral ſenſe of the Holineſs of the *Lords Day*; Yet the primary and of greateſt Force in ſuch a prophetick Book is, that it fixes the Era, or Epoch of the whole, and ſo undoubtedly it does, as on the Day of the Reſurrection of Chriſt.

2. In the firſt prefatory Viſion to the *Revelation*; Chriſt, as eying this Epoch, ſtyles himſelf *the Faithful Witneſs, the firſt begotten from the Dead*, and *Prince of the Kings of the Earth.* And whether his calling himſelf the *faithful Witneſs* at the ſame Time, may not have ſome Relation to the ſecuring the Duration of his Kingdom from that Epoch, in Alluſion to *Pſalm* 87. As the *Sun the Faithful Witneſs in Heaven* does the whole courſe of Time, may be inquired.

He charactarizes himſelf, *I was dead and am alive*, and *live for Evermore.*

When in the ſecond Viſionall preface, he comes to receive the *ſealed Book*, and to open it, it was in the truth of the Matter to receive the Kingdom, and Dominion foretold to him in *Daniel*, out of the *Hand of him that ſat on the Throne*; In the *midſt* of which, *He ſtood* as a *Lamb newly ſlain*, even juſt at his Reſurrection, or *Aſcenſion*, before *ſitting down*; Then they brought him nigh to the *Ancient of Days*, and he *asked of his Father*, and *he gave him*, &c. As in the *Pſalm* before; which may aſſure us, his very Reſurrection is the very Epoch of the Prophecy.

Thus we have brought our principal Line from the Creation down to *Apocalyptick* Time, and from *Cyrus* with its collataral Line, and both in Union one to another, ſo as to add ſtrength to each.

Now becauſe what is done, is done chiefly for the ſetling true *Apocalyptick* Time, it is neceſſary that we make Reflection upon what is paſt, that we may ſee what will from thence be contributed, to what is now to be under Conſideration.

1. Let us make due obſervations upon all the Line foregoing, and we ſhall find the Joynts of its Continuati-

on remarqued by Reſcues of the Church of God from ſome great Oppreſſion of their Enemies general Defection from God, and his Judgment upon it.

It muſt needs then confirm us in the belief there is ſuch a Line drawn out by God: if we can find at the end of it Characters of ſuch Dignity and Glory, as are equivalent to the Care of God over it, from the very firſt to the laſt in theſe Regards. And it muſt increaſe the Confirmation very much, if we can obſerve all along ſuch Images, and Types upon the Line, as that end hath in a portraicture, to the Life, and of full Dimenſions upon it ſelf. Let us then lay our Eye directly to the end of *Apocalyptick* Time, and we there ſhall find the fall of *Myſtical Babylon*, together with the *Pagan* Cities, and the Abolition of their Apoſtaſie from God, and Tyranny over his Church; And the coming down of the *New Jeruſalem*, the higheſt Eſtate of the Holineſs, and Happineſs of Gods Servants below the Supream Heaven. Both at the end of this Line.

Apoc. 16, 17. c. 21. 6. And that we may know, theſe two are the Butts, and utmoſt Pillars, as it were, of all Prophecy, They are both of them engraven with γέγονε, γέγονε, *It is done, It is done.*

Even as at the Lords Death he Solemnly declared τετέλεσται, or *It is finiſhed*, remonſtrated his Death, and the Sacrifice of himſelf, as the end of all Prophecy, and typical Hiſtory, ſo far as concern'd his Humiliation, and Redemption.

So theſe two are the Ends of the ſame Prophecy, and Hiſtory, in what is collineated to his Exaltation, and Kingdom in this World; And each of them in their kinds worthy to be ſuch Ends.

And again, if we look back upon all parts of the Line, either in the ſeveral Joynts of the Principal, or the Collaterals, we ſhall find them full of Images, and Adumbrations ſimilar to theſe Ends; eſpecially the parts of the Principal are always ſo ennobled.

And the Son of God, the *Lamb* continually preſent all

And

along, and upon each part of this Line, and therefore is peculiarly ſtyl'd in Relation to it, *the Alpha*, and *Omega*; *the Beginning and the End*; the *Firſt and the Laſt*.

The ſignatures of the Beginning of the Line at the Creation, coming out of the Darkneſs of nothing, and confuſion, I have already obſerved.

The *Flood upon the Ungodly*, and the World riſing, as a new Heaven, and Earth out of it, repreſent theſe final *new Heavens* and *new Earth*,

The Covenant of God to drown the World no more, Types the *no Sea* of that State.

The ſecond and third Chapters of *Peter's* ſecond Epiſtle ſeem to make a compare, and I have before pointed to *Eſaid's* 54. 9. 10. Apoc. 10. 1. alluding to it.

Egypts enſlaving *Iſrael* reſcued by ſucceſſive Plagues, as ſo many *Vials* poured out on *ſpiritual Egypt*, and *Pharaoh* like the *Beaſt caſt into the Red-Sea*, as into a *Lake of Fire*, under the Miniſtry of *Moſes* and *Aaron*, *two Witneſſes*, on whom *the Spirit of Life from God* enter'd, are too manifeſt to need any more then their mention: upon which followed the *Tryumphal Song*, and the Erection of the *Tabernacle of Teſtimony*.

Solomons illuſtrious *Jeruſalem*, and magnificent Temple, after the ignoble Times of the *Judges*, and the *Iſraelites* continually *trodden under Foot of the Gentiles*, are plain prefigurations of the new *Jeruſalem*, and its *riebeſſe* after ſo black a ſtate.

Ezekiels Viſional Temple, and *Jeruſalem*, and *Cyrus*, and the Kings of *Perſia* reſtoring *Jeruſalem*, and the Temple, are more then Types, as will appear.

Our Lords Rejection by the *Jews*, his Death, Refurrection, and Aſcenſion were Prophetick of his long Humiliation in his Members, and his glorious Kingdom after.

And what ſhould I ſpeak in the collaterals of *Enochs Tranſlation* to Heaven.

Of *Sodom* burnt, and Gods declaring it to *Abraham*, the grand Promiſſee of the *new Jeruſalem*: and *Lots* Teſtimony

againſt it in reſemblance of *ſpiritual Sodom*, and the *Witneſſes* lying dead in the *Street*.

Of the ſlaughter at *Megiddo* of the Kings, and *Deborahs* Song of Victory.

Of *Elijah*, and *Eliſha* propheeying in that long Idolatry of *Iſrael*.

Of *Jehoſhaphats Valley*.

To all which, and many more the *Apocalyps* hath ſuch frequent Reference.

By all which we may know, what renowned ends of Prophecy theſe two are, and that in them the *Miſtery of God declared to his Servants, the Prophets*, is to be finiſhed, in Symboliſm with our Lords τετέλεσαι.

And this I think a valuable Reaſon; we may expect a principal Line in the Scripture, drawn out to theſe Ends, and Collaterals as parallell, as equal Lines are to equal.

But yet further to confirm it, let us duely enquire the true ſence of *Apocalyps* or *Revelation*; Why ſuch a Title is given to a Book, we juſtly account ſo obſcure.

Far it is from the Senſe of it, that the things contained in it are made plain, as other Scriptures, neceſſary to Salvation; that every diligent Mind, though but of ordinary Capacity, may underſtand; but it hath theſe two great Senſes.

1. That it is by Jeſus Chriſt *ſignified*, or imprinted in ſuch Types, and prophetick Schemes, as are much fuller and clearer, then thoſe of the Old Teſtament, and worthy of the greater Light of the New.

And ſuch as in the State of the *new Jeruſalem* ſhall render it the Contemplation, and Admiration of all the happy Servants of Chriſt, who ſhall then fully comprehend the wonderful Contrivance, and curious Artifice of it.

And in the mean time, thoſe whoſe Hearts God ſtirs up, and inables to ſearch into it, may humbly derive Light from it, as far as they can, for the Inſtruction, and Conſolation

ſolation of the Church of God, though they take in but a little of it, and are often in miſtakes.

Even as the Book of Creation and Providence ſhall in Eternity be fully underſtood, and now we may endeavour to know all we can, however we fall ſhort.

But ſtill as the Goſpel in all the parts of it, is the laſt Revelation of God to Man, ſo is this Book of the laſt end of things, and ſo the Lines run into it certainly to the end.

2. It is indeed the real ſovereign conduct of things into their laſt Events, and Reſults by Jeſus Chriſt, the Mediator, who therefore appeared in the *middle of the Throne*, and eſpecially, it is the Production of thoſe two great ends, ſo often aforenamed.

Thus to *ſhew to his Servants things that muſt ſhortly come to paſs*, is to begin to derive them into effect, even as God is ſaid to *ſhew Chriſt* at laſt, that is to give him Glory and Power before all the World, and as Chriſt is revealed, when he indeed comes.

The receiving the *Book* therefore out of the *Right Hand* of him that *ſat on the Throne*, was the *receiving a Kingdom*, and *Dominion never to be deſtroyed*, extending to that glorious Kingdom of Chriſt.

So it is the *Revelation of Jeſus Chriſt*, which God gave to him, that is, Sovereign Rule of all to the end of the World.

And none elſe could ſo much as *look on the Book*; that is, It was an incommunicable Authority given to Chriſt, and a Greatneſs above any meer Creature to ſway ſuch a *Revelation*, or Government intended by it.

From both which it is evident, that in this Book are to be found Lines, running out of the Prophecy of the Old Teſtament into it, and to the ends in it; and Lines in it ſelf, with which thoſe other unite at its Beginning, and Epoch; and ſo run together to the end and period of it, if not in expreſs numeral Lines of Time, yet of Hiſtory, Fact, and Event.

Or if but partial Lines, they fall in at the juſt point with the ſame Lines, as given in the *Apocalypſe*, and continue with them, as far as they goe,

And according to theſe, the ſupream Power of Chriſt produces, gives Being and Event to all things, to the end,

And proportionable to the Senſe of *Revelation*, is that of *Reading*, and *Hearing* it, and the *Bleſſedneſs* pronounced upon them that *Read* and *Hear*.

For it is not the Intention of the Holy Spirit, to confine and reſtrain the Bleſſedneſs from very many, that both *Read* and *Hear* it in the true Senſe, though they never made an attempt to expound it, or receive Expoſitions of it; nay, it may be thought a preſumptuous Attempt ſo to do: But it means,

1. That the Lord Jeſus does guide, and manuduct his Servants, that ſincerely Love and Fear him, to *Teach*, *Worſhip*, *Pray*, and *Practiſe*, and alſo to *Suffer* according to the true *Apoſtolical* meaſures of that Book, though they dare not aſſume to underſtand it: ſo multitudes have *read*, and *heard* it, that never proceeded farther in it: And ſuch *wiſe* ſhall *ſhine as Stars* in the *Firmament*, and be bleſſed in *Reading*, and *Hearing*.

On the other ſide, many by contrary Action have *added*, and *taken away*, and ſo forfeited their part in the Bleſſings, and drawn upon themſelves the *Plagues* of it, that never intermeddled any way with the Text,

2. It is a figurative Expreſſion of Chriſts Allotment to his Servants, and certainly leading them that look for it, into the Fruition and Happineſs of the *New Jeruſalem*, though we cannot yet apprehend the various Methods, and Degrees of his ſo doing: Thus, *bleſſed is he that waiteth* and *cometh* to the 1335 dayes, that is, to the enjoyment of that State, and to *read*, and *hear* by enjoying: on the other ſide *without are Doggs*, &c.

3. This does not exclude the due Recompences of all humble, ſincere, and holy Reſearches into this Book, to underſtand, or to make others underſtand it. Nor

Nor exempt them from its *Anathema*, who wilfully, and with violence endeavour to force it from its True ſenſe, by wreſting Interpretations: Hating that, they ſuſpect its meaning, they deride all wiſe and prudent Attempts for the Explanation of it.

This therefore being Preſac'd, we ſhall find Apocalyptick Time aſcertain'd to us three ways.

1. By Characters of Time of its own, and which lye within it ſelf, and that theſe ſhould be concerted, none can deny.

2. By the ſo often Commemorated principal Line of 2300 *Evenings* and *Mornings*, and allowing it to be ſuch a Line, it muſt be neceſſary to ſeek Counſel and Aid of it.

3. By a right we have of comparing theſe with *Daniel*'s Times, ſeeing they point directly to *the End*: and that very *End of Days*, wherein Prophets, Apoſtles, and Martyrs, with all other the moſt Eminent Servants of God ſhall ſtand, all in their own Lot, as *Daniel* is aſſur'd as to his own.

And in all of theſe kinds of Time, their Exact Agreement one within another, do aſſure they were all intended as Lines of the ſame Calendar, either Principal or Collateral; ſeeing Numbers do not uſe fortuitouſly (throw them which way you will) to jump conſtantly into an exact Harmony one with another.

Seeing then the *Time*, Times, and *Half-Time* in *Daniel*, or the 1260, into which it is varied in the ſame *Daniel*, with the Addition of firſt 30, *viz.* 1290, and then with the addition of 45, *viz.* 1335 Days, will be found moſt exactly to agree with *Apocalyptick Time* in the principal Line, and in that Hiſtory that ſtands alſo as a Collateral Line in the *Apocalyps*. And that it is the Incommunicable property of that Book to produce the *Finiſhing of Wonders*, and the *Laſt End*, it cannot be doubted they are the ſame with the 1260 Days In the *Apocal.* and in the

the 30 and 45 additionals, to run along with the Hiſtory after, and ſo one and the ſame Time to *the End.*

Even as it cannot be doubted, the *Time, Times, Half-Time* in *Daniel* are the ſame with the 1260 in *Daniel*, though joyn'd with 30 more, then that the 1290 are the ſame 1290 in the 1335, though joyn'd to 45 more; as they were, when by themſelves.

The Characters of Apocalyptick Time within it ſelf are,

1. The Prophetick Church-Hiſtory, for ſo I will be bold to call it, extending it ſelf from the Apocalyptick Epoch; in *Six Churches to New Jeruſalem.* The Seventh *Church* joyns with a ſhort Appendix, *Apoc.* 20. after the 1000 years to the Day of Judgement, of which the *Apocal.* does not ſo profeſſedly treat, being the Doctrine of all Plain Scripture.

The ſecond Character of *Apocalyptick Time* is of the *Seales* and their Hiſtory, beginning at the ſame Epoch with the Churches, but making only a Collateral Line to that general period aforenam'd, *viz.* the 1260.

3. The third is of the *Six Trumpets*, a ſecond part of the ſame Line, which is diſtinguiſh'd within it ſelf, into the firſt 4 Simple or Plain *Trumpets*, and after them the 2 firſt *Woe Trumpets*, and the Hiſtory of each.

And with the ſix together concurs moſt evenly that Collateral Line of Time, *viz.* 1260 Days; call'd alſo *Time, Times, Half a Time*, and 3 *Days* and a *Half*, and 42 *Months*, all Styles of the ſame Time, and a Hiſtory proper to them in each of thoſe Styles.

4. The fourth Character of *Apocalyptick Time* is the ſeventh *Trumpet.*

The Time of the ſound of that is meaſured out by ſeven *Voices*, beginning as *Thunder*, and drawn out according to the utterances of the ſeven *ſealed Thunders.*

And by the Pouring out of 7 *Vials*, which touch the *end it ſelf.*

But

But this is not all we have to guide us in the ſetling *Apocalyptick Time.*

For, if we cloſely obſerve, we ſhall find, That *Daniel's* Prophecy; ſo much of it as was *clos'd*, *ſhut up*, and *ſeal'd*; and the *Revelation* contain the ſame things.

The one in darker and more antique Figures;

The other in newer, and, as it were, more modern Emblems:

The one in fewer, and ſmaller;

The other in more various and larger Sculptures:

The one clos'd, ſhut, and ſeal'd up to the *End*, as not yet in an order of coming to paſs.

The other (though, but gradually) unſeal'd, and opened; the Epoch of that end being come, and fixed, and things being on a Line, and in a Series of paſſing into Event; though that Line being long, and of many Years, the end was at firſt far off:

As then, the *Beginning of the Goſpel* of the *Evangeliſt Mark*, conjoyns it ſelf with the *end of the Prophet Malachi*; *Elijah* in the one, being *John the Baptiſt* in the other.

Even ſo does the *Revelation* concert it ſelf with *Daniels cloſed* and *ſealed Book.*

And juſt at that very Criſis of Time, when the *Revelation* opens, there did *Daniel* firſt begin to *ſeal*; For Sealing and Revelation ſo ſtrictly correlate one another.

And that was even at *Meſſiah, the Prince*, and his Reſurrection, the Epoch of the *laſt Times*, and of the *Ends of the World.*

So much of the Deſcriptions of the *Throne*, and the *Ancient of Dayes ſitting* upon it; of the *Son of Man*, his Glory, and Kingdom, as are given in the *Apocalyptical* Prefaces, ſo much was ſealed up in *Daniel.*

So much Time of the Empire, and of the *Autocratorical* Power of the Emperors, as remained juſt at *Meſſiah, the Prince* riſen, ſo much was *ſhut up*, and *ſealed* in *Daniel.*

Even in every one of *Daniels* Viſions, particularly that of *Antiochus*, *his taking away the daily Sacrifice*, the Type of the *End*, and therefore *ſhut up*; whatever was not fulfilled before the Reſurrection, was ſealed, and then opened in its Time, in the *Revelation*.

And indeed from this very point of Time the *Reſurrection of our Lord*; all *Apocalyptical* Time is created, and hath its original.

For juſt then was the *Kingdom under the whole Heaven* due to the *Great Son of Man*, the *King of Kings*, and *Lord of Lords*, newly riſen from the Dead:

But he, according to his Fathers Counſel and Decree,
Dan. 12. gives with a moſt *ſolemn Oath*, *Time*, *Times*, *Half a Time* to the Kingdom of the *Beaſt*; and accepts inſtead of it a Spiritual, Evangelical Kingdom, and this Apocalyptick and Providential Supremacy, untill the Expiration of this Tri-
Apoc. 10. ple Time; when he *ſwears again*, There ſhall be *no more Time*, or *Delay*, but his Kingdom ſhall come.

Hence, even from this Delay, ariſes the *Patience* joyned to the *Kingdom of Jeſus Chriſt*. Apoc. 1. 9.

Now when this *Time*, *Times*, *Half Time*, were thus given to that earneſt and early *working Antichriſtian Kingdom*, in which *Sathan* hath ſo great an Intereſt and Efficacy; It was neceſſary to embarr it, that it might not ſtart out before its Time, and ſo *ſeven Seales* forecloſe it.

Theſe *Seals* are ſeven ſpaces of Time, granted to the *Roman Empire*, before which the *Beaſt* ſhould not riſe into the Power, nor Account of a *Beaſt* before God.

Yet were even theſe ſpaces, ſpeedily after the *Evangelick Kingdom of Chriſt* begun in the World, granted to the *myſterious working*, or Conception of *Antichriſt* in ſecret, as it were in the *loweſt Parts of the Earth*.

But becauſe, aſſoon as ever the *laſt half Time* had in any Moments of it been enjoyed by the *Beaſt*, the Lord, even as he roſe from the dead early in the Morning of the *third Day*, might have entred on his Kingdom, notwithſtanding

ing

ing his *Oath*, and that his Servants earneſtly hoped and deſired, he would do ſo.

He is pleaſed after ſome claims of his Right, and Promulgations of it by a *Cry* as the *Roar of a Lyon, the Lyon of the Tribe of Judah*, and ſeven *Thunders* attendantly *uttering their Voyces*; His Miniſters declaring his Kingdom; He is pleaſed, I ſay, to *ſeal* down all again, and to make this *Half Day*, excepting that partial Reformation begun *Anno* 1517. a Time of *Delay*, and all things *continuing as they were*.

Thus the words are again declared *ſealed in Daniel*, and Dan.12.9. the *Thunders utterances in the Apocal.* and the *Beaſt* is like Apoc.10. to have his *Half Day*, though in a more contracted Dominion, it being now near its *End* alſo.

And whether ſome Provocation from the Reformed Churches concurr'd not herein, we may have Reaſon to ſuſpect;

But the *ſeventh Trumpets ſound* is near, and then his *Oath* obliges him to haſten his Kingdom.

Firſt, by *ſeven Voyces* preparatory; of 30 D. ſpace.

Then by *ſeven Vials* conſummative of the *Myſtery of God* in the *Fall of Babylon* and the *comming down of new Jeruſalem* at the end of the 45 D. added more.

Hence therefore, and thus hath ariſen the whole *Danielian* and *Apocalyptick Time:*

And the date of the 1335 *Dayes, from the taking away the daily Sacrifice*, as by *Antiochus*, can be no objection to him Dan.12.11. that conſiders *Antiochus*, and his *taking away the Daily Sacrifice*, or Service, (for that it may not be reſtrained to *Sacrifice*, the word *continuall* is only uſed, without any word ſignifying *Sacrifice*, *Oblation* or *Offering*, as generally, if not always in other Scriptures.) This *taking away*, I ſay, was but Typical of the *taking away* the True, conſtant, publick, divine Worwip by the ὁ ἀνομος, the King, that does after his Will.

For firſt *Antiochus*, as a *wicked one*, was conceived in ſecret Intelligences with wicked Men; Then grown into Power by ſmiting *Egypt*, he ravag'd *Jeruſalem*, from which

Time his *taking away the daily Sacrifice* was dated; Then about two years after, he actually took it away; and ſet up the *Abomination* that, *&c.*

Even thus, *the Beaſt* was firſt conceived in ſecret Treaties: then in Power, yet as an Infant King, but of much longer and ſo ſlower growth, then *Antiochus*. Then he openly commands one Pagano-Chriſtian Idolatry, and ſo takes away the *Daily Service* or *Worſhip*.

But from his being a King, though but in a Cradle, the *daily Service* is accounted *taken away* by *Him*, becauſe much polluted then, and He was born the King of that Pollution.

And from this *taking away* only, can a term worthy of that Pronuntiation be found; *Bleſſed is he that waiteth, &c.* or of *Daniels ſtanding in his* Lot at *the End of it. Dan.* 12.

We have then whole *Apocalyptick Time* ſtanding before us.

In the *Apocalypſe* it ſelf.

In *Daniels* Numbers.

In our general principal Line.

In humane Hiſtory, grown more certain, ſince our *Lords Era* undoubtedly by Divine Care; and exactly adjuſtable to Events, and Times, as made famous by Sacred Account; and that beyond the Force of Controverſy.

And by all Accounts both of Time, and Hiſtory Sacred, we ſhall find *Apocalyptick Time* is a Line of 1739 years, from our *Lords Reſurrection*; of which have already run out with this year current 1651; and ſo reſt 88.

To which, that we may ſee how they have been expended according to Scripture Prophecy, we ſhall now apply the Dates of Time, and Events of Hiſtory foretold in Scripture, and verified by general Chronology and Story,

If it may add any thing to our Underſtanding the order of the Prophecy, and its *Revelation*, to conſider the *Book* it ſelf, its *Seales* and *opening*; we may thus conceive it.

Let

Let us ſuppoſe a *Book* of ſingle Leaves, *written within*, and *on the back ſide*, as comprizing all the *Apocalyptick Viſions*.

Then this Book rolled up in a Cylindrical Form, under ſeven Labels faſtned with *ſeven Seales*.

Then ſuppoſe the *firſt Seal opened*, and the Label removed; according to the firſt draught upon the Roll, and under the firſt Label, *John* had the Viſion of the *firſt Rider*, and ſo on to the *ſeventh opened*: each of the Sculptures being inlarged with *Viſions* and *Voyces*, and illuſtrated, ſo as was neceſſary to *John* by the *Lord* himſelf.

The *ſeven Seales* being *opened*, the Book might be unroll'd, which could not be till the laſt opened.

It being then unrolled, the ſix *firſt Trumpets*, and their *Viſa* appeared on the *back ſide* of the *Book*.

After the Viſion of the *ſixth Trumpet*, the *Book*, eaſed of the Labels and Seals, became a *little Book*, was opened, and viſionally eaten, and according to it the Viſions given in their Order; which order had, as we ſhall ſee, its great ſignification; For in ſo curious and exact a draught of things, there is not the leaſt Word, Repetition, Reference, nay, not ſo much as the Order of giving the Viſions, without its great Importance, Deſign, and Higheſt Artifice.

That the Beaſts Kingdom, after it was unſealed into Event, was yet viſionally placed within the Book, ſo as not to be given, till the *Book* was opened, and ſome time after, under the ſeventh *Trumpet*, is not without its Myſtery (as is to be ſhown when we come to it) becauſe in that Order was the Prophecy received and believed.

There is yet one thing more to be added, to clear our following Application of Hiſtory and Events to their juſt Time, and that eſpecially in Relation to the Church-Hiſtory, and of very great moment it is to it, as we ſhall ſee.

And that is to concert a true Senſe to the *four living Creatures*, inconveniently render.d *four Beaſts*, becauſe of the

the branded *Apocalyptick Beaſt*, differing as much from theſe, as θηρίον from ζῶον, but becauſe the Tranſlation hath prevailed, we may promiſcuouſly uſe either.

They are a Repreſentation of the Apoſtles, the great Miniſtry of the New Teſtament, poſted at the four Angles *of the Throne*, as an univerſal Miniſtry, diffuſing the Goſpel into all Parts of the World: even as the pure *Iſraelitiſh* Miniſtry is Typed by the twenty four *Elders*, or Heads of *Davids Courſes of Prieſts*.

This appears in the living Creatures being employed in all the Services of the New Teſtament-Time; as in theſe firſt *Seales*; ſaying, *Come and ſee*; while in that Time the Goſpel was ſpread all over the Empire.

And the twenty four *Elders* are uſed in explaining the Prophecies of the old Teſtament, as an *Elder* informed *John* of *the Lyon of the Tribe of Judah prevailing to open the Seals*, and of the Glories of Chriſtian Martyrs after Sufferings, even one repreſenting the *Beloved Man Daniel*, who had prophecyed of both before, informed *John the Beloved Diſciple*.

Now of how great moment, the right apprehending the four *living Creatures*, and twenty four *Elders* is to the Church-Hiſtory, I will very briefly preſent in theſe Particulars.

1. They are placed about the *Throne*, that their Service ſometimes, ſometimes their Approbative Audience may be Teſtimonies of the Churches Purity, as Univerſal, and Catholick, or in that particular matter, they are converſant about; And their Retirement, and non-Appearance may be an Indication of its Impurity, as in that conſideration of Catholick and Univerſal: And the appearance and Service of the twenty four *Elders* alone, without any of the four *Beaſts*, is a more lively Emblem of the Church of the New Teſtament, not being univerſally pure, though it was in part; ſeeing in a Song of Praiſe one alone could not with the Decency of the Type, appear without the Reſt;

Apoc. 11. 16.

Reſt; while within the ſame confines of Time one of the four Beaſts delivers the *Vials*. Apoc. 15. 7.

2. The order of their Service is firſt of the four *Beaſts*, and then of the twenty four *Elders*, till juſt upon the *new Jeruſalem*; then that order is inverted, and the twenty four *Elders* begin firſt; And this undoubtedly indicates firſt the *Jewes* Rejection in their Body, and then their Reception at laſt into their Primogeniture, as *one Body* with the Gentiles. Apoc. 5. 9. Apoc. 19. 4.

And this I conceive will much illuſtrate the Hiſtory of the *ſeven Churches*, which is ſo inlaid with the Hiſtory of the whole *Apocalyptick Time*; that though it cannot be underſtood alone, yet it cannot be ſeparated without Violence, and Deformity to all Parts; but compared, is a great aſſurance of Time, and Hiſtory.

How natural, even Native a ſoil of Prophetick Schemes relating to the Churches Purity, Apoſtaſy, Recovery, are Churches themſelves: ſo that if any thing in the whole Prophecy pertains to the Church, ſure this moſt of all.

Nor does it appear condecent to ſo Auguſt a Prophecy, that ſeven of the obſcureſt Chriſtian Churches, and none of the longeſt Survivers, and one at the time of their being written to, not as yet exiſting, ſhould receive the Honour ſingled from all the reſt, of the Supreme *Apocalyptes* walking in the midſt of them, as ſeven *golden Candleſticks*, and *holding their Angels* particularly as *Stars* in his *Right Hand*, and directing ſo majeſtique a Book by Name to them only.

Their Names (for Names make every where a great part of Prophetick Scripture) beſides what other circumſtances we know not, undoubtedly made them fit to ſuſtain Prophetick Schemes above others.

Sure if *Rome* had not been too much a Subject, to be made uſe of only, as a Scheme; or Schemes not at all intended, It might have lookt to have been preferred, and would, if poſſible, have made advantage of it.

And

And though indeed the True Church, as Catholick, be but one, yet as it is always in the New Teſtament diverſified by Places, ſo may it well, yea, and muſt be, as we ſee here it is, diverſified by Times, and its various ſtates; if there was firſt an Apoſtolical Purity, then a Gradual Apoſtaſy, then a Recovery, and that in parts, not all of a Degree, and Elevation in Reformation.

And if there were any Vertues, or Errors of any of theſe Churches, that gave them a greater meetneſs for theſe *Epiſtles*, as I do not know any reaſon to ſuppoſe, beſides what was common to all the Churches; I ſhould only from thence eſteem them fitter to bear the Prophecy laid upon them.

Let us then, having thus premis'd, take a view of *Apocalyptick Time*, and Hiſtory, in Concert with the Prophecy of *Daniel*, as it hath been ſet before us.

And firſt of the Space of the *Seales* before the *Beaſts Time, Times*, and a *Half*, which by the Principal Line, by the Private Mark of Time in the midſt of the *Seales*, by the beſt Evidence of General Hiſtory, we affirm to be 404 years to greateſt Exactneſs granted to the *Romane* Imperial Power, firſt Heathen, then Chriſtian, before Beſtian; as the upper ſide of the *Prince that does after his Will in Daniel.*

The firſt Space of it is moſt juſtly peculiar to the Spiritual Kingdom of *Meſſiah*, the *Prince*, purely and perfectly Divine, and *Apoſtolical*, and like it ſelf.

Jews and *Gentiles* are ſummon'd by the firſt *Living Creature*, ſpeaking in the deep note of *Thunder*; *Come, and See.*

It was with our Lords *Half-week* of *Confirming the Covenant*, near 40 years; a Time of Calling to Repentance; but from the Reſurrection to *Veſpaſian* about years 36.

Chriſt went out on his *White Horſe*, with his *Bow*, making an offer firſt to the *Jews*, but to found a Kingdom among all Nations, and his *Bow return'd not empty.*

The

The Woman, the Church was now *cloathed with the Sun, crowned with twelve Stars*, and the *Moon*, that after had the Aſcendent in the 42 *Months*, *under her Feet.* Apoc. 12. 1.

The Church of *Epheſus* was the Type of this *Apoſtolick* Church, while ſhe *tried thoſe that ſaid they were Apoſtles, and were not, and found them Liers.* Apoc. 2. 1.

This Tryal is by the Scriptures, into which the Apoſtles conſigned all truly *Apoſtolical*, without which, Antiquity is but like *Nicodemus* his *Mothers Womb*; and returning into it *the ſecond Time, to be born* in order to Regeneration, or Reformation, would be to come out again with the ſame Corruption in the Seed. For out of many Innocencies, and good meanings of Antiquity, all the Churches defilements ſprung up.

When this *Seal* had been opened betwixt 20 and 30 years, the *Beaſts Kingdom* begun to look out; *Sathan, the Old Serpent, Deceiver of the Nations* into Idolatry and Superſtition, early attempted Chriſtianity this way, in *Worſhipping Angels*, and other *Ordinances* of Men, and the *Miſtery of Iniquity begun to work.* 2. Theſ. 2. 7o.

There were many other Hereſies in the Church in all Times, but which ought to be, and were convinced; but this is the great ſubject of Prophecy: the farewell of the Epiſtle of the *Apoſtle*, and great *Prophet* of the *New Teſtament*, after the declaration of the *one God*, and the *one Mediator*, was, *Little Children, keep your ſelves from Idols. Amen.* 1. Jo. 5. 21.

The ſecond *Seal* is a ſpace deſigned to *Jewiſh* Deſolations, foretold by *Daniel* and *Meſſiah*, and ſo certainly deſcribed in this Prophecy.

A true, though not ſo high an *Apoſtolick* Miniſtry, calls to behold the Vengeance, as an Evidence of the Truth of Chriſtianity; which alſo approves it ſelf by Doctrine, holy Life and Sufferings throughout all the *Seales*, till *Smyrna*, in the true Members of the Church of *Epheſus*, continuing till then.

And yet the *Mystery of Iniquity* by necessary Supposition works on; which not being espyed, and remonstrated to, and separated from, as is represented in *Smyrna, trying those* that said they were *Jews*, &c. the whole Church is charged and censured: as innocently paying some Devotions, that after became foul Corruptions:

The opening of this *Seal* especially removed the *Jewish Pretensions* of being the Supream Church of God, from standing in the way of the *Beast*.

It had its Operation from *Vespasian*, *Titus* first appearing on the *Red Horse* of War, and Blood, to *Hadrian's* last, and most fatal Conflicts with the *Jews*, when the *Great Sword* recoiled so fiercely on the Empire it self, and it cost his Army so dear, that he omitted that usual Salute in the Imperial Letter, *Ego quidem & exercitus Valemus*; it lasted till *Hadrian's Death*, years 68.

The space of the *third Seal* is granted to the Humane and virtuous Government of the *Antonines* at the beginning, and the most Recordedly just Reign of *Alexander Severus*, Son of *Mammæa* at the end of it.

He is the solemn Rider of the *Black Horse*, *with a pair of Ballances in his Hand*, and the so cautious and exact Adjuster of prices, who is so famous for carrying always with him, and in open view, that so Righteous Beam, our Saviour gave the World; *What ye would have Men do to you, do you also to them and no other.*

The time of this *Seal* was most notable for those excellent *Apologies* of Christianity, by *Justin Martyr*, at the Beginning; *Tertullian's* and *Origen's* at the end of it.

The *third living Creature*, the still Apostolical Ministry, says, *Come and see.* Behold Christianity offering it self to the Seales before the wisest and justest of the Emperours, *Prophets of your own.*

And *Alexander* gave Judgment for it, by the very light of Nature, for without being so much as *almost a Christian*, he would have built a Temple in Honour of Christ.

This

This was a grand experiment of *Divine Patience* leading a Pagan Empire to *Repentance*: For at his Death Vengeance purſued it, till it became Chriſtian in *Conſtantine*.

But further, by an admirable Artifice of the Divine Prophecy, here is, though very covertly placed the Boundary of the *Half Time* of the *Seals*.

1. Of Gods long ſuffering to the Empire, before the *Trumpets ſounded* its Ruine.

2. Concurrently of the Churches Purity, before the *Beaſts* riſing, as will thus appear.

1. It is evident to any Conſiderer, theſe 7 *Seales* are ſeven Spaces of the Time of the *Romane Empire*, after the Reſurrection.

2. There is beſides the uſual Voice, *Come* and *ſee*, an extraordinary note of Attention, not by, but to, or in the midſt of the *four living Creatures*, a *Meaſure of Wheat*, &c. to move extraordinary inquiry after the meaning. Apoc. 6. 6.

3. By Inquiry into Hiſtory, it fits none as *Alexander*, *Severus*, ſo juſt a Prince.

4. By Inquiry into the Time, He died 202 years after our Lords Reſurrection, in the beginning of the year, to correſpond it: which doubled reaches to the Empire, torn on all ſides by the *Barbarians*, and the 10 *Kings riſing*; beſides other concurrent marks of the *Beaſts riſing*.

5. By compare upon our principal Line, 404 years neither more nor leſs from the *Reſurrection*, are neceſſary to adjuſt the 2300 *Evenings Mornings*, to the laſt of *Daniels* 1335 *Dayes*, what then can we conclude, but the Ballances divide the Time, as it were by exact weight, one half againſt the other; and ſo, preciſely define the Time of the *Seals*, the exact Time of the *Beaſts riſing*, and ſo of his end, no where elſe ſo defined in Scripture: which hath obliged this longer ſtay upon it.

6. The *Myſtery of Iniquity was ſtill promoting it ſelf*: and made that notable appearance towards the end of this *Seal* in *Victor Biſhop of Rome*, his affected Domination, and Superſtition

perſtition concerning the nice Time of *Eaſters* Celebration: but being generally cenſured, and condemned the Church continued ſtill Apoſtolical, although it is to be feared *Epheſus* was now, if not before in its declining ſtate.

The whole time of this *Seal* was about 98 years.

The ſpace of the fourth *Seal* is ſeized by divine Vengeance, beginning on the Empire, as Heathen, in the *four Judgments: the Beaſts of the Earth:* The tyranical Emperours, and their bloddy Aſſaſſinates; *Sword, Peſtilence, and Famine.*

Ezek. 14. 21.

The Emperours were ſo ſhort lived, that by an elegant Emblem, not an Emperour, but *Death* is the Rider of the *Pale Horſe.*

And the Mortality ſo great, that *Hades*, *Hell*, or the *Grave*, are the only Enſignes.

The *fourth living Creature* ſayes, *Come*, behold the Deſolations wrought by God for the ſpace of 67 years on an Empire imperſuaſible by all the Methods of Grace.

This *Seal* opened to the *Beaſts* Kingdom, as the uneaſineſs and continual flitting of the Imperial Power from one to another, was a ſymptom of its approaching end, as Heathenish; which was the principal *Lett* of the *Man of Sin*, as the *Apoſtle* told the *Theſſalonians* in private, though not ſo fit for an Epiſtle.

In the Time of this *Seal*, *Epheſus* had *left its firſt Love*; for the *Apoſtolical* Miniſtry by divine Forecaſt ceaſes from any farther Service, till the *Vials on the Beaſts Kingdom.*

But Indulgences having not the leaſt ſhew in Antiquity, to ſhew how diſtinct the Prophecy is, it returns back to ſay, *Epheſus* in its worſt Time, *hated the Deeds of the Nicolatians*, which after became the *Doctrine of Indulgences.*

Epheſus, its *Candleſtick* is *removed out of its Place*, there being no longer any the Church bearing the Type of the pure, and viſible univerſal *Apoſtolical Church*; but *Smyrna* riſes by the next *Seal* with a *Synagogue of Sathan*, near the appearance *of a Church*, to mask, and ready to over-ſhade it.

From

From about the Time of the *Miſtery of Iniquity working*, or 25 years after the *Reſurrection*; *The King that does after his Will* in the *Heathen Emperours* had been ſpeaking *marvellous Things againſt the God of Gods*, by Perſecution of Chriſtians down to this Time; and, as a *Red Dragon*, had eſpecially carried *Blaſphemy*, *Idolatry*, and *Blood* upon his *Head*, with whom the *Beaſt* unites after, ſo as to become *One* with him, though diſtinct alſo from him. Dan. 11. 36.

The fifth *Seal* and its ſpace are allotted to *ten prophetical Dayes*, or *Years* of extreme Perſecution, and Sufferings of the Chriſtian Church under *Dioclefian*.

This was the ſinke of Time, into which all the Chriſtian Blood flowed, that had been ſhed by Paganiſm, and was *required of it in this Generation*.

The *Woman* was at this Time in *Pain*, and *cryed out to be delivered*, while the *Dragon waited to devour the Birth*.

Smyrna was now riſen, as appears by the *ten Dayes Perſecution*, and being ſeparated from the *Synagogue of Sathan*, is honoured exceedingly by God, even above *Epheſus*, that was the Type of the *Apoſtolick Church* in its firſt State. But the *Myſtery* of *Iniquity* fermenting, and not underſtood, nor counterwrought, as it ought to have been, *Epheſus* is in the Type ſeverely rebuked, and *Smyrna* commended only: *Epheſus* loſes the *Birth-right*, not *excelling* to the laſt: and *Smyrna*, though *ſorely grieved by Archers*, hath, the *Crown of Life*, and *Philadelphia* after the *Kingdom*.

This time was reſerved by Chriſt from the *Beaſt*, by ſufferings in his Members, being ſo pleaſed to *enter into the Glory*, of becomming by the profeſſion of him, and his Religion, the *Prince of the Empire*.

But it opened a large Avenue to the *Beaſts Kingdom*, ſeeing in nothing had it a greater advantage, then it took from the *Martyrs* Sufferings: This was the Foundation of his Idolatrous and Bloody Sovereignty: The Honour of *Martyrs*, their *Temples*, *Memories* and *Feſtivals*: Hence ſprung their *Altars*, the *eating the Sacrifices of the dead*, and

and *Things sacrificed to Idols*, in the first appearance of the *Beast* like himself.

It is therefore said to the *Souls under the Altar, they should rest*, till their number was *filled up by their Brethren*, and *fellow Servants*, that should in the *Beast Reign* be *killed*, as they were for *flying from Idolatry*.

Here is therefore at the opening of this *Seal* no voice of the *Apostolick Ministry*, saying, *Come and see*, though otherwise so glorious to Christianity.

The *sixth Seal*, and its Time, is given to the *Typical Day of Judgment* upon *Heathenism*, its *Gods*, *Temples*, *Princes*, and *People*, *great* and *small*.

Thus it *became the Son of God*, (his Church yet so far pure) to *Judge* this *World* and the *Prince* of it.

Jesus Christ proclaimed thus in the *Empire*, *King of Kings*, & *Lord of Lords*, was the *manly Birth*, *caught* up to the *Throne of God*, from which he could never be since brought down: The attempt of *Julian* being both short liv'd and feeble.

Now was the *Dragon cast down to the Earth*, and the *Accuser* of Christianity, as the disturbance of the World, and Government, *thrown out of Heaven*, or the Imperial Throne.

There was a *Voice in Heaven loudly saying*, *now is come Salvation*, &c. but the Church is so far declined, that the four *living Creatures* and the 24 *Elders* appear not.

Apoc. 12. 10.

Smyrna now receives a *Transitory*, and *emblematical Crown of Life*, but no more for 82 years.

For as this *Seal* forepriz'd from the *Beast* this due Glory to Christ; so it opened a Gate to his comming by the *Abundance of the Gentiles uncircumcised in Heart and Flesh*, and their *Heathen Rites*, laying the *Carcases* of those they esteemed *Heroes* in the *High places*, as they after did the *Martyrs*, crowding into the *Courts of God*, as will be seen under the next *Seal*.

The *Servants of God* are therefore *sealed in the* very beginning of Danger (for the Veils sake) as by the *Trumpets*, but indeed from that of the *Beasts* concurrence with them;

sea-

sealed to God, that is, secured, but *concealed*, and *hidden* from the World; who would not believe them the Servants of God, being *Witnesses in Sack-Cloth, to be slain by the Beast*, and to make up the number of the *innumerable Companies of Palm-bearers*, with other Prophets, Apostles, Martyrs, and Confessors at *the New Jerusalem*, crowned indeed with *Smyrna's Crown of Life*, that fadeth not away, at the Vision whereof the 4 *Beasts* and 24 *Elders* appear as *Auditors of the Tryumphal Song*; and congratulate with it.

The *Woman* at the same time in *plain* prospect is *flying* into the *Wilderness*.

The last *Seal*, and its space, is reserved for the rallying of *Heathenism*, and its Force, that it may be finally destroyed by *Theodosius the Great*, in the overthrow of *Eugenius* and *Argobastes*, and the Paganish Force under them.

This, the Church continuing in Gods gracious Acceptance the yet *pure Church of Smyrna*, though with a *Synagogue of Sathan* over-louring it, was obtained by the *Prayers of Saints*, and of *Theodorus* in the midst of the Battel, mingled with *much Incense*, to shew the Divine Acceptance, and in *the Smoke of which they ascended before* God, and had most merciful Audience of him.

The People at this time were waiting with *Silence* in the *outer Court*, at the time of *Incense*, according to custom, as appears, *Luc.* 1. 10. This shews the *outer Court within Measure* yet not *trodden under Foot by the Gentiles*, but pure.

The *Coals from the Altar* thrown upon the Earth, produced *Voyces*, *Thunderings*, *Lightnings*, and *Earthquakes*, the constant signification of the Gospels prevalency in this Book, as now the second Time over *Heathenism*.

This pertain'd at least, (if not the principal) to *that War in Heaven* when *Michael*, and his *Angels*, and the *Dragon* and his *Angels fought*, but *prevailed not*, *nor was their Place found any more in Heaven* after this Time; here therefore the *Doxology* was compleated.

This Time was also most justly due to the Lord of all.

But

But now were all the *Seals opened*, that embowred the *Beasts Kingdom.*

The *Angels* had therefore in the beginning of this *Seal* the *Trumpets* given them, at the sound of which *the Beast* was to be *born King* of the *Antichristian Kingdom*: this was the first step.

Then they *prepared themselves to sound* a second step; but they did not actually *sound* till 43 years from this *Seal* beginning.

The great service the opening this *Seal*, and the operation of it all along, performed to the Beasts Kingdom, was;

1. That the Emperours from the Time, they became Christian, were a disguise to the *Beasts receiving* the *Seat*, *Authority*, and *Power* of the *Dragon*, which had it been openly observed and understood, must have been affrightful to Christians, and so have hindered the rising of it.

The Donation of his Power from the Christian Emperours was the plausible cover of this; first exalting him to an *Arch-Bishop*, then to a *Patriark*, then to an *Universal Bishop*, and *Head* of the whole Church, while indeed his true Power was derived to him another way, as will be seen in the third particular.

2. The comming in of the Amplitude of the Empire to the Profession of Christianity, was necessary to the Grandieur and Splendor of his after Sovereignty.

3. Which was the most essential, the Christian *Earthly Church*, which was now becoming the greatest part, and was sunk deep into the Veneration of *Saints* and *Martyrs*, were prepared on one side; and the new Imperial Converts coming reeking out of the Temples and Idolatrous Worship of the Heathens, were on the other side fit to receive the new Form of their old Idolatry, as it was now prepared by this *Pseudo Christianity.*

Thus the *Dragon* being wholly disinteressed, (that is, the Rule of *Sathan* in Heathen Idolatry being at an end) the

the Serpent by this Juggle and Cheat upon the World gives his *Throne*, *Power*, and *great Authority* to the *Beaſt*.

And in this manner the *Dragon* and the *Beaſt* are *worſhipped* together; *The Dragon*, that gave his *Authority* to the *Beaſt*. The *Beaſt*, that *received* it, and became ſo great by it; that *they ſaid*; *who is like the Beaſt*, that hath ſo compounded Pagan and Chriſtian Idolatry together, as to pleaſe both parts? *Who then can make War with him*, or reſiſt him, that is thus ſtrengthened with this double Idolatrous Intereſt? Apoc. 13. 4.

Thus the *Head* of the *Dragon*, that *had the wound* firſt by *Conſtantine's*, then by *Theodoſius his Sword*; *was healed*.

And thus by the end of the ſpace of this *Seal*, the Kingdom of the yet *Youngling Beaſt* was prepared.

Juſt about the end of it, the *Woman* was ſpeeded into the *Wilderneſs* by the two, the Eaſtern and Weſtern Wings of the great Imperial *Eagle*, grown both ſo foulely Idolatrous, that the *true Church* was out of ſight. Apoc. 12. 14.

At the ſame time, the *Dragon caſt the Flood* of the Paganiſh *Barbarians*, as it were *out of his Mouth*, to have ſwallowed up the *true Church*.

But the *earthly Church*, only at this time viſible in the outward Pomps of Religion, and the Splendor of this World, was forced to receive the *Flood*, for ſuch a State ſuffers moſt by ſuch Inundations. Apoc. 12. 15.

Yet it was not long, ere it *drunk up the Flood* by *proſelyting thoſe Barbarians* to its *Pſeudo Chriſtianity*, when the *ten Kings* gave their *Strength*, and *Power*, and *Kingdom* to the *Beaſt* with *one Conſent*. Apoc. 17. 12, 13.

And thus we are come to the *Beaſts* 42 *Months*, all alike under the Governeſs of the Night; common to him with the *Gentiles* and their Idolatry defiling the *outward Court*, and *treading the Holy City under Feet*.

To the *Witneſſes* in *Sack-cloth*, and the *Woman in the Wilderneſs*, their 1260 dayes are alike too, under the Guidance of the Light, and the Day; as alſo the *Witneſſes three*

Apoc. 11. 2. 3. &c. *Dayes* and *a Half*, for their continual ſucceſſion, and relief one another; theſe ſlain, others riſing; as if none had had their turn longer, then *three Dayes and a Half.*

And at the ſame time we are come to the *Beaſts Time, Times*, and *Half a Time*, that is to the Diſtinctions obſervable in his 42 *Months.*

And to the *Woman in the Wilderneſs*, *Her Time, Times*, and *Half a Time*, connoting the Diſtinctions in her 1260 *Dayes.*

By which Computation of her *Time, Times, Half a Time*, we know they are interlocked with the ſame of the *Beaſt*, and that it is the *Beaſt*, that perſecutes the *Woman* by Deputation from the *Dragon*, and not the *Dragon*, but at the very firſt by this *Deputation*, that is, the *Serpent* or *Sathan* not in the Heatheniſh, but Chriſtian-Idolatrous *Power* into which the Heatheniſh was tranſlated.

And by the Compellation of her 1260 *Dayes*, we know they are interlocked with the Witneſſes 1260 *Dayes*, and that the *Woman* and the *Witneſſes* her *Seed*, that keep the *commands of God*, and have the *Teſtimony of Jeſus*, are virtually the ſame; for while ſhe under the Notion of a *Church*, is hid from the *Serpent* in the *Wilderneſs*, both concealed and ſecured, ſhe is yet viſible, and *to be found in her Seed.* So that the *Dragon*, that *makes War with* her *Seed*, does it by the *Beaſt*, that made *War with* the *Witneſſes*, as before explained.

And thus we are aſcertained both in Hiſtory, and Time.

And that we have no mention of years, is both to comport with the Secreſy of the Prophecy, and to avoid any controverſy concerning years, General and Solar being only to be underſtood.

We are then come to the *firſt Time of the Beaſt*, under the Diſtinction of a *Time.*

Apoc. 17. 10, 11. And from the firſt moment of it, *the daily Sacrifice* is to be dated, taken away: ſo that here begins *Daniels* 1335 *Dayes*,

Dayes, in the 405th year after the *Reſurrection*, the beginning of it; the 438 of vulgar account.

And from the very firſt moment, he is in ſacred Chronicle the *eighth King*, and the ſeventh *Head*, whoſe Name or Title is, *was*, *is not*, *yet is*, for he was not in the Chriſtian Emperours but is in the *Popiſh*, and yet not the ſame, but an Image only of that Idolatrous Power, being Pagano-Chriſtian, as Dr. *Moore* fully hath declared; for the ſeventh *King* is another, even the Chriſtian Emperours; who were not come at the *Epoch* of the *Revelation*, but when they *came*, were but to continue a *ſhort Space*, and ſo we find.

This *Idolatrous Head* therefore, though in order the *eighth King*, is of the *ſeven Heads* of *Blaſphemy*. And in *Daniel* is eſteemed *one King*, and indeed principally intended, by that *one King*; *that does according to his Will*, and *ſpeaks marvellous things againſt the God of Gods*.

Even as he is the *Little Horn*, that had *Eyes* as *the Eyes of a Man*, and a *Mouth ſpeaking great things*, and he *opens his Mouth* in *Blaſphemy againſt the God of Heaven*.

Juſt thus he is deſcribed in the *Revelation* by his *Eyes* as a *Prophet* or *Seer*, for ſo the *two horns* of a *Lamb*, intitle him: by his *Mouth ſpeaking great things* and *Blaſphemyes*, *by opening his Mouth in Blaſphemies againſt God*, and his *Tabernacle*, and them *that dwell therein*: even *Idolatrous Blaſphemies*. By *wearing out the Saints*, and *warring againſt them*: and continuing *Time*, *Times*, and *half a Time*, or 42 *Months*; ſo he *ſpake* and did as a *Dragon*.

And as an *eighth King*, he is deſcribed by the *Feet* and *Toes of Clay*, that ſignifie a Kingdom, not ſtrong, or warlike, even as the *Horns of a Lamb*, an unwarlike Creature import him.

An Idolatrous Power, that is but an *Image* of a *Power*, but as it is inhabited, acted by a *Falſe Prophet*, as the *Demon of it*, who by *Lying Wonders* after the Efficacies of *Sathan* procurates the Power to it: Honouring a *God his Fa-*

thers knew not: *viz.* Our Lord, unknown to Heathen Emperours, honouring *Saints and Angels* as the great *Tutelars*, or Defenders, bringing in the Doctrine of *Dæmons*, not *regarding the love of Women, forbidding to marry.*

All theſe are his lively Characters.

But no Deſcription ſo definitive, as that which ſets him out, making an *Image to ſpeak*, and to cauſe, *that all that will not worſhip the Image, ſhould be killed*; And *that none ſhall buy or ſell*, that will not *receive a mark ſuitable to* that Idolatrous Negotiation, and then giving a Character of the Time, wherein he ſhould arrive to, and obtain this pitch; and *that is the number* 666, is ſo aſſuring that nothing can excell it.

For beginning at the *Epoch* of the *Apocal.* ſo often ſaid to be our *Lords Reſurrection*, and ſo deſcending to the year 666 from it, it carryes us upon the year 700 or very near it; and being eaſily convey'd from thence to the Famous Hiſtory of the *Iconoclaſtick Emperours*, beginning in *Leo Conon Iſaurus*, and the Excommunication of him for denying the Worſhip of Images; and ſo on in his Succeſſors, we have ſuch a fulfilling of that latter part of *Apoc.* 13. that none that compare it can but ſay, certainly *it was then fulfilled*, and was rather a *Hiſtory* then a *Prophecy.*

An. D. 72. Again, let us meaſure from that year in which that ſo famous Hiſtory began the vulgar, *Anno Dom.* 725, 666 backward, and we may be ſure then the Conception of the *Beaſt* was about 26 years from the *Reſurrection*, then the *Myſtery of Iniquity begun to Work*, then was the Departure from the *Apoſtolick* 12 riſing to an oppoſite number, to the 144, according to Mr. *Potters* moſt ingenious Diſcourſe; ſo that both by the Time, and its Hiſtory, and the Intimate Senſe of that *number*, a Deviation from the *true Apoſtoliſm* and pure *Iſraelitiſm*, we are moſt certain who this *Beaſt* is, what is his *Beſtianiſm*, when he was grown up from his Conception; from his Birth alſo by conſequence, to be *that Beaſt*; His *firſt Time* then was exhauſted in the utter debaſement

baſement to the very Ground of *Imperial Rome*, in the *ſeventh King*; that this *eighth King*, and *ſeventh Head* might riſe, and grow up to the height of a *King*, as he did, in depoſing *Childerick*, and exalting *Pipin* to be King of *France*; and to the ſtrength of an *Idolatrous Beaſt*, as he did in the Excommunication of *Leo Conon*, and his Son *Conſtant. Copronymus*, and all this within his *firſt Time*.

Now were the *Witneſſes in Sack-cloth*, *the Woman in the Wilderneſs*; The *Synagogue of Sathan* was become a *Throne of Sathan*, and ſo overtopped *Pergamus*, as it ſignifies the *true Church*, that there was nothing to be ſeen, but that *lofty Idolatrous Pergamus* or *Rome*; only to God, who ſaw the *true Church* under that Name, and moſt evidently pronounces the Cenſure and Doom upon the *falſe Church*, *guilty* of Balamitiſm, and Nicolaitaniſm by the *true Church*, carrying its name, which, who ever conſiders, will find a moſt plain Church Hiſtory;

The *two Times* are much alike throughout, for though towards the end of the *third Time*, before the *Half Time*, there were ſome riſings of the Church of *Thyatira* in *Wicklife*, *John Huſs*, *Jerome* of *Prague*, the *Bohemians*, Forerunners, yet they made no viſible Change.

The *eighth King* then, in theſe *two Times* raiſes the grandeur of *Rome*, by creating *Charles the Great*, *Auguſt Emperour*, although he, and his Succeſſors in the Name, are but one of the *ten Kings* in ſacred Style.

And above theſe he exalts himſelf, as above *every God* in *Daniel*, and above *all that is called God* in the Apoſtles Language: as was moſt evident in the Hiſtory of the Emperours in the tenth and eleventh Centuries.

He proceeds in his Idolatry, as is manifeſt by the *Iconoclaſtick* Hiſtory, continuing on the firſt of the *two Times*, till the oppoſites of the Idolatry, firſt by *conciliary* Power, and after by the *Imperial Power*, were quite overcome, that they never had any of the Freedom of Life, that did not receive the *Mark* or *Name*, *or number* of the *Name*, that Counter-

Apoſtolick

Apostolick Doctrine, that so signaliz'd the Year 666, from the working of the Mystery of *Iniquity*.

The *Witnesses* are all these *two Times* in a continual Succession, under the *War*, *Victory*, and *Slaughter of the Beast*; Their Testimony being had in Detestation, and anathematiz'd as Heresie. But their word's of so great Account with God, that they bring down *Fire from Heaven, and smite the Earth with Plagues*, the Indignation of God being justly kindled at so great an abuse of his Truth in their mouths; and they shut *Heaven, that it rains not*; There is no Dew of Heavenly Doctrine, but what came down in their Ministry; an eminent Character of that Time, so notorious for Barbarity and Ignorance in all true knowledge, but especially Sacred. *Pergamus* and *Thyatyra*, from whence these two *Witnesses* rise, are the two *Candlesticks standing successively before the God of the whole Earth*, the only Churches. Besides the invalidating their Testimony, they are in plain sense destroy'd, and slain by the *Beasts* Cruelty, in the collective name of *Antipas*; not only in single Persons, but whole Companies; the *Waldenses* and *Albingenses*.

Balaam, agreeable to the *Beast* with two *Horns*, *as a Lamb*, brings in the *Fornication* of committing Idolatry with Saints, and their Images, by the degrees of keeping *Festival dayes* in remembrance of them, which were made the *Snare*.

The Doctrine of *Indulgences*, and freedoms to sin, veil'd under this *Nicolaitanism* of the first Times, succeeded in its season, and was annex'd to the fore-going Idolatry, as the great Encouragement to it. Publick Worship was so polluted, that the true Church retires to *Hidden Manna, wilderness fare*, the Service of God, and Celebration of the Lord's Supper in secret; which e're the end of the first of the Two Times was most infamously defiled with the Idolatry of the *Mass*. The *Oracles* of God, or the *Urim* and *Thummim* of Scripture, and the gracious Absolutions and Consolations of the Gospel, were as *a white Stone*, with a

new

new Name written in it, that none knew, but *they who receiv'd it*, Scriptures being hidden from almoſt all by one means or other. The Servants of God ſerv'd him within the *meaſur'd Temple*, and at the *Altar*, by their *Doctrine*, *worſhip*, *Prayers*, and *ſufferings*.

Yet the True Church carries the Charge of having them that hold the Doctrine of *Balaam* and the *Nicolaitans*, and the names of *Pergamus* and *Thyatyra* as the true Church, Hoſe. 1. the Prophets Viſional Children, for Idolatrous *Iſrael*'s ſake, did of *Lo Ruhamah* and *Lo Ammi*. The *True Church* did indeed diſown All, but becauſe of its being ſo deeply hidden under the Falſe Church, it ſupports the Doom but ſo, that it is made to ſlide off it. For thoſe great and complicated Evils of *Balaam's* Doctrine, and the *Nicolaitans*, are but a *Few*, and *ſmall things*, as againſt the *true Church*, that abhorr'd them all, though moſt prodigious in the *Apoſtatick Church*, the Cenſure therefore does not make ſo deep a Dint as on *Epheſus*, when Chriſt ſayes to that, Ἔχω κατὰ σου, *I have againſt thee.*

And while it is to convey the command of Repentance to that *Apoſtolick Church*, yet the threatning ſlips off from the *true Church*, *I will fight not againſt thee*, but *them, with the Sword of my Mouth*, even as *Antipas* was ſlain, not by you, but *among you.*

There is no Promiſe made to them recorded in the ſtate of the *New Jeruſalem*, as to all the other *ſix Churches*, to ſhew in a Type how low this Church was from all ſight of Redemption.

And all theſe things conſidered, as they ſtand in the *Epiſtle* to the *Church of Pergamus*, and duely laid together, amount to a very conſiderable *Church-Hiſtory* of that Time.

Concurrent with this Time according to *Daniel*, together with *Chriſt Jeſus*, the *God ſtrange* to the *Roman Empire*, the *Beaſt honours*, as ſo many *Fortreſſes* of Cityes, and Countryes, the preſidentiary Saints and Angels, to whom the *Land is divided for gain*, being conſtituted over *ſeveral*

quar-

quarters to receive Devotions and Offerings, with which, what can be more agreeable, then the practiſe of theſe *two Times.*

But is the moſt high aſleep at this Seaſon, and did he forſake the Chriſtian World?

No, the two firſt *woe Trumpets ſound*, thence argued to *ſound againſt the Beaſt*, becauſe they are of a kind with the *third woe Trumpet*; which, we are ſure, ſounded his Deſtruction; God alarmed the World with theſe.

For againſt the time, the *Beaſt* would be a grown *Beaſt*, the *Mahometan* Superſtition glorying in the Worſhip of one God, without Images; (in all things elſe portentouſly ſenſeleſs) riſes to be a ſcoff upon *Pſeudo Chriſtianity*, and a ſcourge to it.

Firſt, in the *Saracens*, the *King of the South puſhing at the Beaſt*; then in the *Turks*, that *King of the North*, *coming* with *Chariots* and *Horſes* as a *Whirl-wind* againſt him: and ſo Victorious, that few eſcaped him, particularly *Jeruſalem*, and its Countryes were ſwallowed up by him.

Each of which, with their poyſonous *Syrma* of falſe Religion, have ſuch accurate, and yet more florid Deſcriptions, *Apoc. 9.* that I ſhall only leave the Ingenious Reader to obſerve them.

The firſt are warned *to hurt none*, but thoſe that had not the *Seal of God in their Fore-heads*, to ſhew, they are raiſed up againſt the Idolatrous Church.

The Second are noted to come at the Voice from the *four Horns of the golden Altar*, the Servants of *Jeſus* perſecuted by the *Beaſt*, as the Chriſtians were before by the Heathen, who therefore gathered to the *Altar of Incenſe* by their Prayers, and cryed aloud for Vengeance, and in this, as one inſtance, is the *fire proceeding out of their Mouths*, and the ſmiting *the Earth with Plagues.*

The end, or towards the end of this Time, is remarqued with the Ruine of the *Græcian* Empire, and *Conſtantinople*, the Imperial City, becomming the *Ottoman* Port.

And

And after it to the end of the *two Times* waits the divine Obſervation, and Expectation of the Repentance of the *Apoſtatick Church*, and Idolatrous *Weſtern Empire*, and they repented not. *The Wicked will do wickedly*, and *will not underſtand.*

The laſt Scene of the *Beſtian Time*, is his *Half Time*: of which I have already given ſo full an Account, the leſs is now neceſſary.

The firſt riſing of the *Witneſſes* in *Luther*, and thoſe that followed him, is ſo exact on the very Morning of the *Half Time*, 1517, as it were on purpoſe, to juſtifie the Account of Time hitherto.

There are great Commotions hereupon in the *Beſtian Kingdom*, a conſiderable part like the *tenth part of the City falls*, as it were in an *Earthquake*, and ſomething like the *Voices*, and the *pouring* out of the Vials enſues, but not as they ſhall be at the end. Apoc. 11. 13.

And this, as I ſaid before, aroſe from the *Roaring of the Lyon*, and the ſeven *Thunders*; but on the ſudden, the cry of the *Lion* ceaſed, and the *Thunders* were *ſealed up.*

The *Book was open* a while in the *Hand of the Angel*, but it was preſently *eaten*, and hid as it were in the *Bowels* of ſome few Interpreters, who might have a preſent pleaſure in the Interpretation, *ſweet to the Taſte*, but it was *bitter within them*, both for the Difficulties, wherein the Interpretation was intangled, and the very unkind Acceptance, their Interpretations met with from others. *Daniels Cogitations troubled him*, and *he told the Viſion to no man.*

And the only *Viſion* given before the ſeventh *Trumpets ſound*, is of the *Temple*, and *Altar meaſured*, and the *outer Court left out*, and *the Witneſſes ſlain*, that is, eſpecially their Teſtimony diſcredited, and anathematiz'd as *falſe Teſtimony*, *Hereſie*, and *Blaſphemy.*

And this is therefore given before the ſeventh *Trumpet*, becauſe the *Apoſtaſy* of the Chriſtian Church, and the truth of God, with thoſe that teſtified againſt that *Apoſtaſy*, their

juſt Cauſe, as of the Servants of God, and their Sufferings in that Cauſe, as *Martyrs*, hath been, and muſt needs be generally believed in the *reformed Churches*, to juſtify their Separation from *Rome*, and yet, even that will not be fully underſtood, nor believed in the great Circumſtances of it, till the end of this *half Time*, and the laſt riſing of the *Witneſſes*; which will be as certainly at the end of this *half Day*, and near the year 1697, as *Luther*, and the *Reformation* conſequent was at the beginning, or morning of this Time, or at the year 1517.

So that *this* is no wonder, the *Beaſt* yet ſurvives a *Beaſt*, though in a retrench'd Dominion: that he ſhewed himſelf after this, ſo potent a *Beaſt* in the *Council of Trent*, that he hath ſtill ſo much to do in the World, for his Kingdom is granted to him, till the laſt of the 42 Months, of which yet remain thirteen prophetical Dayes, or Years, his laſt *Month* being ſpent to that ſmall remainder.

Nor is it any wonder, that the *Turks* Tyranny, or *the ſecond woe* continues, for being the Vengeance of God ſince its riſing upon the *Beſtian Idolatry*, it ſhall run paralel with him to the very laſt of his Time, and thereupon to pray for the Ruin of the *Turk*, is in true *Apocalyptick* Senſe, to pray for the Expiration of the *Papal Reign* firſt.

That which is the yet grander Concernment of this *half Time*, is the Prophetick Church-Hiſtory of thoſe three, *Thyatira*, *Sardis*, and *Philadelphia*, which I ſhall as briefly as I can, give in their ſeveral particular Characters, juſt named; without taking upon me to aſſign them to any particular Churches of *Proteſtants*, or to ſo much, as mean any, but as the very ſacred Propheey will by expreſs Words lead neceſſarily the conſidering Mans Thoughts.

But that I may lead to the Mark I deſign, more exactly, I muſt premiſe theſe two things.

1. As to the Character of the Times of theſe ſix Churches, the *three firſt* run out their juſt Intervals, and then ceaſe from being any longer Prophetick Types.

The

The *three laſt* run their Courſe together to the *New Jeruſalem*; *Thyatira* by ſome noted Periods and Intervals; the two other evenly.

This appears by the Promiſes made to the *three firſt*, poſtpon'd to that general Alarm, *He that hath Ears, let him hear*, &c. *The three laſt* have the ſame prefixed to the Promiſes, by which variation ſo obvious, we are moved to Inquiry, and this upon Obſervation offers it ſelf.

The *three firſt* have their Promiſes ſo general, that they do not imply a Conjunction betwixt their Time, and the *New Jeruſalem*. The *three laſt* have in thoſe Promiſes ſuch Clauſes as do neceſſarily ſuppoſe their Contact, if I may ſo ſpeak, with that *Jeruſalem*, beſides other congenial Times of it.

2. As to the Inoffenſiveneſs of this *Church-Hiſtory* to Chriſtian Minds, that have a Reverence for the Church, eſpecially Primitive.

It may ſeem ſtrange, that *Epheſus*, a Type of the *Apoſtolick Church* ſhould be ſo ſeverely cenſured, as to *leave its firſt Love*, and *Smyrna* be prefered before it.

And that *Sardis*, a *reformed Church* ſhould be ſo ſharply reproved, and more ſeverely treated, then *Pergamus*, or *Thyatira*, as they connoted *the True Church*; and *Philadelphia*, a much Inferiour Church in Appearance be ſo far honoured before it.

But to this we are to return in ſatisfaction. *He that walketh in the Midſt of the golden Candelſticks*, hath declared himſelf, in *Thyatira*, as in the midſt of *the Churches*, and a Rule for them all; that he would have *all the Churches*, *the ſeven Churches to know*, that *he ſearches the Hearts*, and tryes *the Reins*, and *gives to every one according to their Works*.

He ſaw therefore in *Epheſus*, in its declining Time, ſuch Propenſions to the after Corruptions, at that time under Innocent appearances, and ſo little Regret to them, as that they *leavened the whole Lump*.

In *Smyrna* he obſerved, though the *Corruptions* had eaten wider, and deeper, yet ſuch a Separation from them, as that he honours the good among them till the very riſing of the *Beaſt*, as a *pure Church*, and the bad he condemns, as a *Synagogue of Sathan*, and ſo *Pergamus* and *Thyatira*, that were covered, one all over, the other ſurrounded with *Sathans Seat*, and Kingdom, are more acceptable then *Sardis*, that let the Principles of Reformation languiſh ſo much, as to have *defiled Garments*, although not the groſs Impurities, the *falſe Church* ſo overgrew *Pergamus* and *Thyatira* with; becauſe theſe two Churches were more perfect with God in the true Reaſons of *Reformation*, manifeſted by their Renunciation of the other Impurities, even to *Martyrdom*, though with leſs light then *Sardis*; *For the Lord ſeeth not as men ſeeth*; *For Man looketh on the outward appearance*, *But the Lord ſeeth the Heart.*

This premis'd, I begin with *Thyatyra.*

The Title of Chriſt is, *He that hath his Eyes like a flame of fire*; ſhewing his ſharp and piercing inſight into all the gloz'd Corruptions of the *falſe Church*, and his *Feet as fine Braſs*, as if they *burnt in a Furnace*, as is added, *Apoc.* 10.

Synchronous with this, He purified his *Servants*, *even in the Flames*; *many ſhall be purified and made white*, while the wicked do wickedly, and *will not underſtand*, but *the wiſe ſhall underſtand*: Thus our Lord's Titles are agreeable to the Time. In *Epheſus*, as proper to the firſt Apoſtolick Church, he holds the ſeven Stars *in his right hand*, and *walks in the midſt of the golden Candleſticks.* In *Symrna*, firſt dying, and then receiving, *a Crown of Life*, He is *He that was dead*, and is alive; In *Pergamus*, he hath the *ſharp Sword with two Edges*, ſetting out the Power of his Word againſt the *Man of Sin*, till he is conſum'd and cut off by it.

The Name *Thyatyra* is fitted to *Jezebel*, and the Woman deſcrib'd *Apoc.* 17.

Their

There is mention of many Graces of this Church, each proper to its Time, Faith, Charity, Service, Patience, as Characters of Honour to it, without any blemish or allay. The *last works are more than the first*, for the *second Rising of the witnesses* in this Church, will be greater and more perfect than the first; and so at the very last; This Church will be serviceable to the Final Abolition of *Babylon*, in a very high degree.

The *suffering the woman Jezebel* is only a prophetick Type, shewing in the *True Church*, as in a pure Mirror, the state and Deformity of the *False*; the Prophecy disdaining to have to do with it immediately in these Epistles, as God calls the *Jews* the Prophet's People, and speaks to Idolatrous Israel by *Hoseah's* Visional Children, so the Impotency of the True Church to suppress or reform the False, is charg'd as a *Schematick Fault* upon it, to set out the obstinacy, impenitency, and Insolency of that *Imperious, whorish Woman*. Else to *suffer Jezebel* had not been ὀλίγα, *small things*, but of heinous guilt.

The Woman *Jezebel* signifies the False Church, under that enchanting Name of the Woman of *Rome*, or the *Roman Catholick* Church, the *Church* of *Rome* distinguish'd from the *Court* or *Beast* of *Rome*, This is *Babylon*, the *Mother* of *Harlots*.

She *repented not* in that especial space given her, after the loss of the *Greek Empire*, and desolation of that Church, which she had subjected under her self and her Idolatry, and so is reputed one with her.

God therefore will cast her into a *Bed* of *languishing*, and *Death, and kill her children with Death*; by the *Vials, except they repent*; an intimation of a further space of Repentance under the *Voices*.

By this time the Idolatry of the *Mass* was grown the Paramount Idolatry, or *height* of Fornication; including that with Saints and Angels as a lower degree.

That

That was indeed the Higheſt in the firſt Times of *Pergamus*, modeſtly introduc'd by Chriſtians, meeting at the places of Martyrs Interrments, to worſhip God, and celebrate the Lord's Supper: Thence it grew to building Temples carrying their Names, and their Images plac'd in them; ſetting apart dayes of their Commemoration, making thoſe dayes Feſtivals, and all theſe as Memories of them: Daily by degrees, it came to Veneration, worſhipping, Altars, Invocation, or the very *Sacrifices of the Dead*, and *eating things ſacrificed to Idols*. All which are juſtly branded, *Fornication*, in a ſpiritual ſenſe.

But the *Sacrifice* of the *Maſs*, falſly founded on ſo Divine an Inſtitution, as the *Remembrance of*, or *Feaſt upon our Lord's Sacrifice*, was now become the Height of *Fornication*; although nothing of the other is abated; and debauch'd into *Eating things ſacrific'd to Idols*, and the fouleſt Idolatry.

Nicolaitaniſm is not named, being ſo fiercely thundred againſt by the firſt Reformers, that however it continued the practiſe of *Rome*, yet it is not charg'd on *Thyatyra*, that ſo may ariſe a private Character of that Time.

The οἱ λοιποὶ, or the (*Reſt*) with the (*You*) in *Thyatyra* ſpeaks the ſucceſſion of this *Church*, to the preciſe Time of the *Vials*, when the laſt of it is call'd out of *Babylon*, as is after to be ſhewn.

For ſo οἱ λοιποὶ, and τὰ λοιπὰ are us'd, to ſignifie *ſucceſſion* to the *new Jeruſalem*, or very near it; as might be made good in many Inſtances, were it not too long.

The *Depths of Satan* ſpeak the *Beaſts Kingdom*, grown old in all Policies, or *Arcana Imperii*, but *Thyatyra* diſcovered them, and in common Language (*or as they ſpeak*) call'd them *Depths of Satan*, as they were: for *Satan* was the True Supreme, had His *Throne*, *Dwelling*, *Synagogue* in the *Beaſts Kingdom*.

To ſhew *Thyatyra's ſuffering Jezebel* was a fault only in a Prophetick Scheme, ſhe had *no Burden* laid upon her, not

ſo

ſo much, as to ſuffer *Jezebel* no longer; but only to *hold faſt*, till *Chriſts coming, viz.* firſt at the beginning of the *half Day*, then at the end of it; and laſt of all in the *pouring out of the Vials* to their end, which is the *breaking the Nations in ſhivers*, and *ruling over them*: in all of which it hath, as being ſo much concerned, *the Morning Star*, or firſt dawns of the Lords Appearings.

To conclude then, this Church conſiſts of the Servants of God, either riſing at any time by the Reſurrection out of the falſe Church, even to every ſingle Convert, till the *Vials*: when the laſt call out of *Babylon*; *Come out of her my People*; or when call'd out, ſtill ſurrounded with Princes and Powers devoted to the *Beſtian Kingdom*; or employed in a ſingular way in the execution of Divine Judgments upon *Babylon*, as thoſe laſt call'd out, eſpecially ſeem to be, by being preſſed to *reward* her, as ſhe had them in their Predeceſſors.

The two *Churches* of *Sardis* and *Philadelphia* remain to be conſidered.

They are certainly *Churches reformed*, though of a very different Elevation in the Reformation from all the Corruptions of *Babylon*, and preparation to the *New Jeruſalem*; to which two all things in this Book have a Reference, and ſo to be interpreted, as being the two ends of all *Prophecy*, and much more of this, as I have already ſaid.

But becauſe they are *Proteſtant Churches*, I ſhall make not ſo much as the leaſt Intimation of Alluſion to any of them in the Expoſition, to avoid all offence; but only offer the very prophetick Characters themſelves: *Sardis* hath the Precedency, whether in Time, or on other Accounts, I will not determine.

Its Characters of Time are.

1. From the Lord's Titles, *He hath the 7 Spirits of God*, and *the 7 Stars* in alluſion to *Epheſus* the firſt Church; but by way of Diminution, from true Apoſtolickneſs; It is not added; In his *Right Hand*. Yet ſignifiying the Church upon

a new Epoch, as of Formation at the first in *Ephesus*, so of Reformation now.

Which is also intimated in its being call'd to *Remember*, how it had *receiv'd and hear'd*, as an Admonition of its first, and Better Original. There is nothing of the Doctrine of *Balaam*, *Jezebel*, and their *Fornication*, nor of *Nicolaitanism* imputed to it, shewing its being come out of *Babylon*.

And let not these Hints seem Fancies, for in *Propheticks* the shades of Concealment are broad, but the Lines of Discovery very small: the leaving out in *Jeconiah*, the *Je*; and calling him *Coniah* only, is observ'd by Interpreters, *Jerem.* 22. 8.

2. The Continuation of this Church is all along the *Half Day*, the Time in which the *Bridegroom delaying his coming*, it falls into a *slumber*, as is whisper'd to it in the Command to be *watchful*.

3. The last term of its Continuance, as *such a Church*, is very plainly, though after a Prophetical manner, made known by compare, with what Christ sayes at the *sixth Vial*, *Apoc.* 16. *Behold, I come as a Thief, &c.* when he uses in a manner all the very same words, as an Alarm to it, that were here given it so long before.

The Characters of this Churches State.

1. It is in a state of *Splendour*, by its name, *Sardis*.

2. It hath a *Name to live*, that is, It is a Church Reform'd.

3. It lost it self (as *Ephesus*) though in a much shorter time) for *it is dead*.

4. Our Lord is most abundant in most gracious Admonitions to it self; as shewing his great Love and esteem of it; and not to any other Church for it; while *Pergamus* and *Thyatira* bore all Christ had to say to the *Apostatick Church*. Thus, as to *Laodicea*, *whom I love, I rebuke*, &c. and it is most hopeful, very many have been, and will be prevail'd upon by this Grace.

5. It

5. It hath not that vigorous ſenſe of the τὰ λοιπὰ, the Preparations of it ſelf to the *new Jeruſalem* and its ſtate, nor of the utmoſt purſuit of the Principles of Reformation, to *make them perfect before God*, and therefore it is called back to thoſe very Principles, to graſp them cloſer, and *repent* according to them.

6. It is hardly perſwaded to believe a Coming of Chriſt before the laſt Judgment, and ſo *watches not* for it.

7. If therefore it does not *repent* and *watch*, Chriſt will come, *as a Thief*, at that unexpected hour, upon it, and appear in diſlike of it as a *Reformed Church*, to its horrible *Amazement* and *ſhame*.

8. It may be communicated with, without defilement by the mere Communion; There are therefore *Names in Sardis*, that *have not defil'd their Garments*.

9. There is yet danger to thoſe that run with the moſt, and are not Cautious. For there are but a *Few Names*.

The Characters of Time we may find upon the Church of *Philadelphia*, are,

1. That it begins with the *Reformation*, for till then, from the *Apoſtacy*, Chriſt appeared not with the *Key of David*, nor opened any door to the *new Jeruſalem*, the *City* of *David*.

2. That it runs along the *Half Day* of Delay; in which it keeps the *word of Chriſts Patience*, or ſtay for his *Kingdom*; All which Time none could *ſhut that door*, that is, could reduce *Philadelphia* from its true State, however it was endeavour'd, and therefore it continues to the *new Jeruſalem*.

The Characters that moſt diſtinguiſh its ſtate, are; to give them comprehenſively;

1. That it is founded eſpecially upon the Laws of *Brotherly love*. Not outward Force or Might, of which it hath very *little* or none, but is in an outward, low condition.

2. That it is as *Smirna*, kept down by a *Synagogue of Sathan*, ſome *that ſay they are Jews*, or *Reform'd*, that are

not truly ſo; who would have it to be no *Church*, nor *lov'd by Chriſt*, as a *Church*.

This *Synagogue* ſeems to be ſome within the Appearance of the *reformed Church*, that are retiring as far back to *Babylon*, in Superſtition and *Domination*, (for ſo the *Synagogue of Sathan* implies) as *Babylon* was advanc'd in the Time of *Smyrna*, or near *Conſtantine*, towards the ſame Points, but ſhall never proceed, as that did.

But that this may reflect on no *Proteſtant Church*, in its whole Body or Conſtitution; It is call'd a *Synagogue* of *Sathan*, implying, it is only ſome Faction of Men unapprov'd by any *reform'd Church*, and its *True* Conſtitution, and therefore not any *reform'd* Church it ſelf, though this *Synagogue* may find place within one or more of them.

3. This Church comes neareſt in its Graces and Conſtitutions to the *Apoſtolick* Church, and to the *New Jeruſalem*, and therefore through the infinite Grace of Chriſt, it is only commended, as *Smyrna*, with which it ſymbolizes in its *Poverty*, or *little Power*; The *Synagogue of Sathan* emulating it; *Its Crown*: and therefore the Lord Jeſus ſtyles himſelf the *Holy*, and *True*, in writing to it as a *Church*, he hath ſo prepared to the *New Jeruſalem*.

Now we have thus far purſued the Church-Hiſtory, before we paſs to the further times of it, we may obſerve, There is in theſe ſix *Churches* a near Alliance, between *Epheſus* and *Sardis*, *Smyrna* and *Philadelphia*, *Pergamus* and *Thyatira*, in each of the two, the former plac'd in the Deſcending Times to, the latter in the Aſcending Times of the *Church* from *Babylon*.

And ſo I am come to the End of the Prophetical Deſcription of the ſtate of Things, to near the End of the laſt *Half Time* of the *Beaſt*, *viz.* to the 167th of the 180 laſt years, in this preſent year 1684, and we have hitherto ſeen it, ſince the firſt *Reformation*, a Time of Delay; both as to the *Popiſh*, and *Turkiſh* Tyranny; as alſo, the Eſtate of the *Churches*, and as they have All continued much alike ſince then; ſo it is ſtill to be expected they ſhould do till the End, or nearer than we are yet to the End of this *Half Time*.

And alſo the opening of this Book of the *Revelation*, and the General underſtanding of it is ſuch, as agrees with the Time of the *Thunders ſeal'd*, the Book eaten, and hidden, as it were in the Bowels of Interpreters; and very bitter for its difficulties, and unacceptance with others.

AN

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APPENDIX,

OR,

A Survey of the Time to the End, according to the general Importance of the *Apocalyptick Prophecy*; from the Present Year 1684.

AT the End, or before the full End of *the Half Time*, these Things shall certainly come to pass.

1. The *Beast* shall be no longer in the *Potency* or *Tyranny of a Beast*; His Power to *Continue* or to *Effect*, will be out-dated, tho he yet continue in Being: for then shall *the tenth Part of his City fall in an Earthquake*, and all those things come to pass that are written, *Apoc.* 11. 13. in their Perfection.

2. The *Turkish Tyranny*, which is the *Second Woe*, shall *pass* off in the Scourge and Terror of it, from the Christian World; that *Bestian Power*, as a Plague to which it was raised, and continued, being ceas'd.

3. The *Witnesses* shall be taken out of their *Sack cloth*, and *call'd up*, and enfranchiz'd, by a Voice from the *Heaven* of the most *lawful Authority*.

1. Especially Those within the Range of the Beast, and whom he is till this Time, as yet victorious over.

2. All the *Servants of God* of the *Grecian Churches*, that then shall survive of any part of the 14400 *Sealed*, that are kept low by *Popish* or *Mahometan Influence*.

3. Whoever of the *Church of Philadelphia* are by the *Synagogue of Satan* over-power'd and obscur'd.

4. There shall be a general Understanding of the Vision of *the Witnesses* in *Sack-cloth*; who they are, and who was the *Beast* that overcame them.

And immediately upon this *Half Time* ended, and the Events fulfill'd, the ſeventh *Trumpet ſounds.*

And in the firſt Place, as the Prophecy leads us up, There is the firſt *Viſion* of the *Beaſt*, and his Idolatrous and Bloody Reign, under an univerſal Cogniſance through the *Reform'd Churches*, according to the whole *Apoc. cap.* 13.

2. The *Sound of the ſeventh Trumpet* propagates it ſelf into thoſe *great Voices* in *Heaven*, ſaying, *The Kingdoms of the World are become the Kingdoms of the Lord and his Chriſt*: Now hath *Philadelphia*, a *Door of Utterance opened of the Lord*, together with all the *Servants of God*, and *his Witneſſes* in the World, prepar'd for them by that fore-mentioned *Voice*, *Come up hither.*

The Voices are drawn out according to the ſeven *Thunders ſeal'd* till now, and now not written as *Thunders*, becauſe not Events, but as *Miniſtries of the Goſpel.*

1. A Communication of the moſt true, pure, ſpiritual, and intimate Senſe of the Goſpel of Chriſt the *Lamb*, as he is the *Lamb*, here, and often ſo ſtyl'd in this Book, as moſt contrary to the *Beaſt*, & his Falſe Goſpel, is as the *Voice of Thunder.* And it is peculiar to the 144000 *Sealed*, or Concealed *Servants* of God, till this Time, when they appear not in *a Wilderneſs*, but on *Mount Zion*, and with *the Lamb*; not *Sealed* on their *Fore-head*, but having the *Name of God written openly*, and *at length* there. They learn *the Song of Redemption*, *Apoc.* 5. ſo long out of general Uſe, that the *Angels* firſt ſing it, *as it were a new Song*, and the 144000 only firſt learn it, to communicate it in general to the Church. Apoc. c. 14. throughout

2. An *Angel* flies through *the midſt of Heaven*; viz. *The Miniſters* of the *Everlaſting Goſpel* make ſome great and effectual Preparation for the Reclaiming the whole World to the Worſhip of the one True God; under the Senſe of the Approach of Judgments on *Pagan* and *Pſeudo-chriſtian* Idolatries, which had quarter'd *Heaven*, *Earth*, *the Sea*, *and Fountains of Water*, *to their Idols.*

3. The third *Voice* declares the Effective Deſtruction and *Fall of Babylon*, immediately at the ſeventh *Vial* to enſue.

4. The fourth remonſtrates the Danger of continuing to *Worſhip the Beaſt*, *and his Image*, or to *Receive his Mark*; which Danger would come upon them, at the very firſt of the Approaching *Vials*: till when, A Time of Reſpite was given for *Repentance.*

5. The fifth *Voice* gives ſome lively Aſſurance of the *firſt Reſurrection* of Martyrs, within the next Interval *διαλειμμα.*

6. The

6. The ſixth *Voice* is the Sound of the earneſt Prayers of the Servants of the *Crowned* Lord of the Harveſt, with his *ſharp Sickle* in his Hand for the Reaping the Earth, or Converſion of the *Jews*, and the *Bringing in the Fullneſs of the Gentiles*. And it was immediately executed, as in Prophecy, by the Aſſurance it ſhould be ſo, the *Command* going out, as to *Daniel*, though not immediately executed.

7. The ſeventh is the ſame earneſt Supplication of the *Angel*, that had *Power over the Fire*, Apoc. 8. to ſcatter it to the Deſtruction of the *Heatheniſh Army* gather'd againſt *Theodoſ.* ſo of thoſe to be gathered in *Armageddon*: upon which there was ſuch a *Treading of the Wine-preſs without the City*, that is, ſuch a Declaration of the *Guilt of Babylon*, and its *Beſtian King*, by Chriſt in his Miniſters among all the *Reformed Churches*, that *Blood*, or the Guilt, was enough for the *Beaſts Armies* to ſwim in, wherever they ſhould be embattell'd: Chriſt himſelf, as Mediator, *treads the Wine-preſs*, and pleads *Babylon*'s Guilt, and all his Miniſters under him: And out of this Exundation of Guilt were the ſeven *Vials* fill'd *with the wrath of God*, at the End of *Daniel*'s *Thirty Prophetick Days*, or *Years*.

And here begins the pow'ring out of the Vials in the laſt forty five Years. Now as the Voices were Authoriz'd by Supreme Magiſtrates of moſt lawful Authority, ſo the Vials are given to Angels *in pure* and *white Linnen*; not ſo in the *Trumpets*, to ſhew the unſtain'd and unblemiſh'd Inſtruments God uſes at this Time, not chargeable with any thing like Sedition, or Rebellion, but having Sovereigns joyn'd with them; or rather, being ſo themſelves: for, God puts it into the Heart of the *Kings to hate the Whore*, &c. who had *agreed to give him their Power*; When his Words were to be fulfilled of 42 M. allowed to the *Beaſts Kingdom*, they ſubmitted their Crowns and Scepters to him; and now that his *Words* for his Deſtruction were to be fulfilled, They obey in this alſo: for, the *King of Kings*, and *Lord of Lords overcomes* them. Not by the Rebellion of Subjects, but as he did *Ahaſuerus*, when he fought with him by *Trains of Providence*, and made him favour the *Jews*, whoſe Deſtruction he had firſt ſign'd, as we read in *Eſther* the whole Hiſtory; the *Jews*, as his Subjects, being moſt obedient all the while: For the *Hearts of Kings are in his Hand, and he turns them as the Rivers of Waters*, as he pleaſes. Before *the pow'ring* out of the *Vials* there is the *Song of Triumph over the Beaſt*, as upon the Edge of the *Red Sea*, alluding

Apoc. 15. luding to *Moſes his Song*; and the *Tabernacle of Teſtimony ſeen open*, a higher Diſcovery of the pureſt *Church State*, but not to be enjoyed, till the *Vial's poured out.*

One of the four *Living Creatures*, that is, the *Firſt*, for ſo *One* ſignifies all along in this Prophecy; *viz.* the Pure Apoſtolick Miniſtry, by the *undefiled Names in* Sardis *and* Philadelphia, gives the *Vials to the Angel.*

Chap. 17. The *Firſt Angel of the Vials* gives *John* the Hiſtory of the *Woman*, and the *Beaſt carrying her*, the *Roman Church*, as it is called, being hardly believed to be ſo bad, or ſo doom'd to Deſtruction; and therefore *John* was *prophetically reprov'd* for his *Prophetical Wonderment* at her.

Chap. 18. He alſo gives him the Deſcription of *her Judgment*, which begun with the *Vials*: and then is the laſt *Call* out of *Babylon*, and the laſt Call to *Repentance*; for at the end of the *Thunders unſealed* in the *Voices*, *John* is bidden not to *ſeal* the *Sayings* of *Chap.* 22. 10, 11. *the Prophecy of this Book*, *viz.* this laſt Part; and then it follows, *He that is Filthy let him be Filthy ſtill*, and *He that is Righteous*, &c. There ſhall be after the *Vials* begun, neither Repentance, nor Apoſtaſie. At this Time the twenty four *Elders*, ſhewing the not yet *Apoſtolick State*, *alone fall down*, *and ſing the Song of Praiſe*, *Chap.* 11. 16. in which Song the whole Multitude of thoſe that *had got the vi-* *Chap.* 15. 2. *ctory over the Beaſt* joyn'd, but not as yet conſtituted *under an univerſal Apoſtolick Miniſtry*; and therefore only *one* of the four *Living Creatures* appears.

Chap. 16. 1. *throughout.* The firſt *Vial* makes all the *marked Servants of the Beaſt* as loathſome as thoſe that had the *Botch* of *Egypt* upon them; ſo that their very Earth abhors them.

2. The ſecond embargoes all the Beaſts Idolatrous Traffick, making the *Sea* of his *Catholick Church* as innavigable as the *Blood of a dead Man.*

3. The third makes all *Aque-ducts* of Idolatrous Doctrines, for Profit, and Pleaſure to the *Beaſts Palace*, as dangerous and bloody as he had formerly made the Channels of the pure Waters of Life; on which Account the Righteouſneſs of this Judgment, however ſlander'd, is juſtified.

4. The fourth falls upon the *Sun of the Imperial Profeſſion of Chriſtian Religion*, in which the *Beaſts Kingdom* had its Supreme Light, however debauched by it; and the *Sun* ſuffering nothing it ſelf, *ſcorched Men* with its Light and Efficacy, as with *Fire*, ſo that they were *angry*, and *blaſphemed*, but repented not; and even curs'd

curs'd that *Imperial Chriſtianity*, as ſeparated from their Papal Fable.

5. The fifth *Vial* is poured out upon the *Seat or Throne of the Beaſt*, *Rome* and the *Papal Territory*, or as it is called, St. *Peters Patrimony*, which reduced his Kingdom to that Ignobleneſs, and ſordid ſtate, that like the *Egyptian Darkneſs*, they feel it, and *gnaw their Tongues*, are *angry*, *Blaſpheme*, and *repent not*, but are *filthy ſtill*.

6. The ſixth *Vial* falls upon *Euphrates*, which prepares for the *Jews*, the *Kings of the Eaſt*, a paſſage over it, and, as I am bold to conceive, they are brought upon the *Arms of the Perſians* thoſe ancient deliverers of the *Jews*, from *Litteral Babylon*; in the beginning of which Monarchy the date of our *great Prophetick Line* enters; and within which, the *Weeks* of the *Meſſiah* begin, even under a *Perſian* Prince, the Son of the moſt religious *Eſther*; whoſe decree complementally built the *Temple* at *Jeruſalem*; from which *Perſia* the *three Magi of the Eaſt* came to worſhip *Meſſiah* at his Birth. *Matt.* 2. 1.

And who knows, but theſe *Perſians* are the *Tydings out of the Eaſt*, together with others out of the *North*, that trouble the *Turk* that *King of the North*, who ſhall now *come to his end*, and *none ſhall help him*, according to *Dan.* 11. *ult.*

And this above all makes the *Nations Angry*, for by the Sollicitations of the *Beaſt*, *the falſe Prophet*, and the *Dragon*, or *Sathan* acting the Intereſt of every one, they conſpire, and *bring down their Armies to Armageddon* to their *final Deſtruction*.

Here Chriſt gives an Alarm to *Epheſus*, ſummoning it to attend him in *white Linnen with the Armies of Heaven*. And now is the *Tryal* that comes on *all the Earth*, and therefore Chriſt ſayes, *Bleſſed is he that watcheth and keepeth his Garments*, *&c.* In this *Tryal Philadelphia* is eſpecially kept as Chriſt promiſed, and alſo the *undefiled Names in Sardis*: and all that *overcame*, others being in Danger *to walk naked*, and Men *ſee their ſhame*.

7. The ſeventh *Vial* brings us to the two.

It is done, *It is done*: the Deſtruction of *Babylon* and *the New Jeruſalem*.

Firſt, the *Armies* are gathered together, and *he that is faithful* and *True*, to whom *the Heavens open* to let him out in higheſt State, comes forth on his *white Horſe*, as at firſt; and the *Armies of Heaven follow him*, *&c.* on *white Horſes*, *in Linnen*, clean, and white, according to the full Deſcription, *Cap.* 19. In this Con-

Congreſs the *Beaſt* and *falſe Prophet* are *taken*, and *caſt alive into the Lake of Fire*. The *Remnant* are *killed with the Sword of Chriſts Mouth*; *the Dragon is laid hold on, and bound*; *The Cityes of the Nations fall*, Mahometaniſm, and Paganiſm, before the Glory of Chriſt.

Cap. 11. ult. The *Great Babylon* is *remembred before God*, and hath the *full* and perpetual Execution of *Judgment* upon *her*. At which are the Cap. 16. ult. *Thundrings*, *Lightnings*, *Earthquake*, and *that Hail*, ſo unparal-
Cap. 18. lel'd; with *Daniels* time of *trouble*, *ſuch as never was ſince there was a Nation*.

All the Time from the very *firſt Vial*, the *New Jeruſalem* is *coming down from Heaven*, in preparation, for the *firſt Angel of the Vials ſhewed* it to *John*; but it is not fully underſtood, till after the *laſt Vial*, according to the order wherein the *Viſion* is given.

And ſo we are come to the end of the 45 *Prophetick Days*, *or Years*, which will be in the *Anno Dom.* 1772, and to *the end* of *Dan.* 1335 Dayes, and to the end of the 2300 *Evenings* and *Mornings*, that begun at the *fall of Babylon*, and the *reſtoring Jeruſalem* in the Letter, (from which time in *Prophetick* Account, *Myſtical Babylon* was riſing) and end at the *fall of* that *Myſtical Babylon*, and the *New Jeruſalem*; which is a Reaſon of great value, why the *Viſion* begins ſo long before, not only the Antitype, the *Beaſt*, but the Type *Antiochus*, who is ſo plain a Type, that not one Word in the Expoſition of the *Viſion*, but ſuits more lively to the Antitype than Type, as alſo the *Sealing*, and *ſhutting up the Viſion*, becauſe it was for *many Dayes*, but if it had only reached to *Antiochus*, it had been for fewer Dayes, then any one of *Daniels* principal *Viſions*, which ever, whereas it is indeed commenſurate with the longeſt, that is, with every one deſcribing the *Monarchies* before Literal *Babylons fall* in their common end; and with that *Cap.* 10, 11. *c.* 12. deſcribing the three *Monarchies* in the beginning, and end, after Literal *Babylons* fall, being its juſt parallel.

As now the Time grows nearer to the fulfilling of all Things, ſo the *Teſtifications* of it will grow *louder* and *clearer*, Apoc. 22. both to invite to the *Waters of Life* all *that Thirſt*, and to terrifie Offenders, and the Prayers of Saints *for Chriſt's Coming* grow more earneſt and vehement.

By this underſtanding of the *Times*, we may, as the Children 1 Chron. of *Iſſachar*, know what *Iſrael ought to do*, in Holy Doctrines, Worſhip, and Practiſe, in Humble Hopes, Expectations, and Deſires; we may better judge of Churches and Conſtitutions, than

than by any Records of Antiquity; we may ſee the dreadful Miſchiefs Men fall into by running both out of Chriſt's Order and Time, in offering by Seditious, Turbulent, or Rebellious Commotions, to haſten his Kingdom, who will do all by pureſt and moſt unblemiſh'd Inſtruments, and by Princes themſelves, in *his own Times:* and moſt undoubtedly by our Princes of *Great Brittain* among others; beginning, as we may hope, and ought to pray, in our preſent Gracious Sovereign, preſerv'd to the longeſt courſe of Life: Wherein all his Procedures ſhall be moſt Glorious at the laſt Riſing of the Witneſſes, even far above the firſt *Reformation.*

Which, as in ſome Nations, it might have ſome Stains of diſorder, ſo they may be purging out to this day by Sufferings, though to the greater Purification of thoſe *Churches* in other Regards.

Where the *Reformation* was moſt Regular by Princes, there hath it been moſt bleſſed with Peace and Proſperity, though even that may have been miſimproved to more imperfect Reformations on other Accounts.

It is moſt dangerous to *add or take away from this Book*, by any Miſinterpretations to Tumultuary, or *Popular Reformations*, puniſh'd both here, and hereafter without *Repentance.*

There is nothing now to be added, but a moſt brief Deſcription of the *New Jeruſalem*, with the contrary Unhappy State, concurrent; which having not been generally truly repreſented, hath been as much præjudg'd in better Accounts of it; but is moſt neceſſary to be known, for every ſingle Perſon is infinitely concern'd in it, ſeeing *the taking away from any Man* his *Part in the Holy City*, is one of the ſevereſt Threats of this Book, in which, if every man might not have a Part, it were of no force at all;

The New Jeruſalem then, is a ſtate of Glory, but with a *Gulf*, and *Lake* of Miſery on the other ſide, each reſpecting every man: and each is Three-fold.

1. There is the Happineſs of the extraordinary Servants of God, *Prophets*, *Apoſtles*, *Martyrs*; Glorious Souls inveſted with Glorious Bodies: *Many of them that ſleep in the Duſt, ſhall awake to everlaſting Life: And they that are wiſe, ſhall ſhine as the Stars; and that turn many to Righteouſneſs, as the brightneſs of the Firmament.* Chriſt gives the *Martyrs* in *Smirna a Crown of Life. I ſaw the Souls of them that were beheaded*, &c. and *they Lived.* Theſe are in a viſible Heaven, ſo that their Glory comes down on Earth; and they *Reign on Earth*; And *for ever and ever*, in Eter-

nity; *over them the second Death hath no power.* They, *as the Lamb's Wife*, make that *Heavenly Jerusalem*, that does not remove from Heaven; but comes down in its Lustre from thence, with the *Glory of God*, and *the Lamb*; and an *innumerable Company of Angels* over it; a City of much higher Privileges than can agree with any State on Earth.

It is much to be fear'd, there is a Misery on the other side, concurrent; *The Beast, the False Prophet*, and the *Babylonish Woman*, the *Popes*, and their *Hierarchy*, not repenting, are to be raised at this Time; but not as the *Blessed Children of this First Resurrection*, but made visible in Bodies and Souls in Torment; for, the *Beast* and *false Prophet* are *cast alive into the Lake*, where the *Devil* is cast at the last Judgment, and *the Dead that are given up then; not written in the Book of Life*; which *is the Second Death*. What then can be the Sense? but that Souls and Bodies are cast into it, when they are cast alive into it; *Many that sleep in the Dust shall awake to everlasting Shame and Contempt. The Smoke of* Babylon's *Torment ascends for ever, and ever.* These Torments are visible to the *Heavenly Jerusalem, Rejoyce over her; Thou Heaven*, and ye *Holy Prophets*, and *Apostles*; visible to the miserable *Kings*, and *Merchants of the Earth, that slain with the Sword of Christ's Mouth, bewail her burning.* Visible in such degrees to the *Church* on Earth, that they *look on the Carcasses of the Men that have transgressed against God*, whose *Worm dies not, and their Fire is not quench'd.*

2. The Souls of all the *Holy Servants of God, both Small* and *Great*, have rewards by Enlargements of Glory, and free Conversation in *this Holy City*, though not in such a visible Glory as before described. All that *overcome* of every *Church*, *eat of the Tree of Life, are not hurt of the second Death, drink of the Water of Life*, and in a Word, *inherit all things*; are of the *Blessed called to the Marriage Supper of the Lamb, have Right to the Tree of Life*, and *to enter through the Gates into the City.* And because Holy men and Women, *that do his Commands* in all times, are to be successively from this *Appearance of Christ* translated into this *New Jerusalem*, therefore All are invited to come to these *Waters of Life* that run in the *Chrystal River*, that *thirst for them*, and *to take freely of them*; and the *blessedness* of a *Right to the Tree of Life*, and *to enter*, &c. is generally pronounc'd on all that *do his Commands*; for as the *Testimony of Jesus* throughout all the Scripture is the *Spirit of this Prophecy*, so is the Obedience to his Commands in all his Gospel, the *Reading, Hearing*, and *Keeping the Sayings of this Book.*

On

On the other side, miserable are those Souls that have not overcome by inward, personal Grace, of what Church soever, &c. In general, all impure and impenitent, more signally, *they that have worshipped the Beast*, &c. *they are tormented before God and the Lamb*, and *the Holy Angels*; *the Fowls*, the cruel and rapacious *Spirits of the Power of the Air*, *feast on their Flesh*: *they can in no wise enter into the City*, but are *without as Dogs*: *the high Hill* of *Jasper*, and the *Angels at every Gate*, preclude them, as *Adam* of old, *out of Paradise*. They are slain (that is, condemn'd) with *the Sword of Christ's Mouth*; they *have their Part* in, though not *cast alive into the Lake*, *which is the Second Death*, when Soul and Body are cast into it; God *adds to them the Plagues written in this Book*.

3. The *New Jerusalem* is the most happy State of the Church of God, both of *Jews* and *Gentiles* here on Earth; in which shall be *fulfill'd all things that have been spoken of by the Prophets since the Foundation of the World*, so far, as can agree with the State of Man fallen on Earth: There shall be bountiful Rays from *Angels*, and *Saints* in *Jerusalem above*; yet there shall be such a Presence of *God*, and *the Lamb above* them, as shall preserve the Church most pure from any Idolatrous Respects to them, as is propheſied in the double, severe Prohibition of *John's* double Offer of *Worship to the Angel*, that reveal'd the *New Jerusalem* to him, and the *Angels* utter Refusal of it, as keeping the Words of *this Book*. The Churches Eyes shall be only on the *one God*, and *one Mediator*, and his *Blood*, *the only Propitiation*.

Whatever was amiss in *the Churches*, is quite taken away. *Ephesus*, though Apostolical in its Beginning, yet because *it left its first Love* by the *Mystery* of *Babylon's Iniquity beginning to work*, lost the *Place of its Candlestick* in the *New Jerusalem*, that it might not mislead by its Pattern. *Smyrna*, though a *Church* into which *all the innumerable Company of Martyrs* were adopted, and, as such, hath the *Crown of the New Jerusalem above*, yet because of the *blaspheming*, or Idolatrizing *Synagogue* of *Satan*, over-shading it by degrees, can be no Pattern of the *Church* on Earth: nor *Pergamus*, having those *that hold Balaam's Doctrine*; nor *Thyatyra*, suffering *Jezabel*; nor *Sardis*, because her Reformation not perfect, nor her *Garments undefiled*; but only *Philadelphia*, as perfectly *Apostolick*; and the *Synagogue of Satan* not suffered to proceed, but brought *to worship at her Feet*.

The *Cities of the Nations*, *Mahometanism* and *Paganism fallen*, *the Beast*, and *false Prophet in the Lake*. Babylon *sunk*, *as a Mill-*

ſtone, to be found no more; that is, *Popery* all deſtroy'd, with its *Myſtery*, and *Synagogue of Satan*, in *Epheſus*, and *Smyrna*. Its Throne and *Balaamitiſm* cut off by the two edged *Sword of Chriſt's Mouth* in *Pergamus*; its *Jezabel*, and *her Children*, killed with *Death*; the *Depths of Satan* proclaim'd, and abhorred in *Thyatyra*; *Sardis*, her *defiled Garments* are thrown off, and *Nakedneſs* choſen rather; *Philadelphia's Synagogue of Satan* is not ſuffered to proceed, but brought to Humiliation. Thus *the Sanctuary is clean'd*.

The *Dragon*, or *old Serpent*, *Satan*, *is bound*, *to deceive the Nations no more for* 1000 Years: there ſhall be then no falſe Religion, no Perſecution; for, the *Kings of the Earth*, and *the Nations*, ſhall *bring their Glory* and *Honour* to the *New Jeruſalem above*, by doing all Service to the *Church* on Earth, as the Beams of that above are reflected on that below. And *the Nations of them that are Sav'd ſhall walk in the Light of that* Jeruſalem *above*, as the greateſt Enforcement of all Holineſs and Rule of it. The *Leaves of the Tree of Life* ſhall allay, and heal all the Scorchings of Temptation.

Thus *the New Jeruſalem* is the *Paradiſe of God*, not the *Higheſt Heaven*, yet ſat above Earth.

The Church in its *Abundance of Truth and Peace* is *the New Jeruſalem on Earth*.

Theſe two muſt not be confounded, leſt we marr the Divine Pourtray of the *Holy City*. Both make up *Ezekiel's Viſion*.

That *above* hath no *Sorrow*, *Pain*, *Death*, nor *any Sin*.

This *below*, however it excell all former States, yet hath Death, though after long Life; and Sin; private Temptation, though not of publick Influency: There ſhall not be *an Infant*, *that hath not fill'd up his Days*, but the *Sinner*, *an hundred Years old*, *ſhall dye accurs'd*; The *reſt*, or *ſucceſſion of the dead live not till the* 1000 *years ended*; therefore they dye as at other Times: And *nothing defiling* can enter to the laſt the *New Jeruſalem*. There is all that Time Invitations *to the Waters of Life* by *Thirſt* for them; Admonitions *to do his Commands*; Comminations againſt all Impurity; a continual Right, as Men dye, *to the Tree of Life*, &c. and a *Juſtice* in Seclusion from it; all which argue a State of Imperfection *below*. *Above* only is Perfection.

By Calculation of Time, this Bleſſed State will begin 'ere the ſeventh thouſand of the World enters, but as near as within 240 Years: ſo there will remain ſo many after the 1000 Years, double

ble the Time of God's bearing with the Old World before the Flood, 'ere the Eight Thouſand of the World can begin.

How much God will allow the World out of it, as a ſpace betwixt the 1000 Years and Judgment we cannot divine: for the Church after ſo Bleſſed a State (the *New Jeruſalem* being drawn up to Heaven again and *Satan* loos'd) declines in *Loadicea's Lukewarmneſs*, and the World grows ſalvage in *Gog* and *Magog's Riſing*. After therefore ſome Time allowed to *Loadicea*, to be *zealous*, and *repent*, *Fire comes* down on *Gog* and *Magog*; *Satan* is thrown into the ſame Eternity of Puniſhment, and Deprivation of all Power and Action, as the *Beaſt and Falſe Prophet*; the Impenitent of *Laodicea* are *ſpued out*; the *White Throne is ſet, from which Heaven and Earth fly away*, and they that *overcome* ſit down with Chriſt on his Throne; the Day of Judgment begins *on all the Dead*. And whatever *is not found written in the Book of Life* is caſt into *the Lake of the Second Death*. And after the ſeventh thouſand Sabbath of the *New Jeruſalem* paſs'd away (though in ſome Reſpects alſo a *Lord's Day Sabbath*) the eighth thouſand, or *Lord's Day Sabbatiſm*, ever *continues to the People of God*.

ERRATA.

PAg. 3. l. 2., after God. l. 4.; after Church. l. 20. *read* very. p. 4. l. 19. dele in *Egypt*. l. 29. *r.* 430. p. 5. l. 14. *r.* 450. l. 22. *r.* until. p. 6. l. 9. *r.* hath. p. 11. l. 6. 561. p. 13. l. 20. 559. p. 14. l. 19. *r.* at. p. 16. l. laſt, *r.* for 8. p. 17. l. 23. *r.* Fourteens. p. 19. l. 10. *r.* liberal. p. 22. l. 16. dele if. p. 23. l. ult. *r.* is. p. 24. l. 1. at the end of the line, *r.* is included; p. 26. l. 2. after Enemies, *r.* or. l. 22 *r.* the ſolemnly. p. 30. l. 13. after thought, *r.* it; p. 44. l. 33. dele the. p. 46. l. 5. *r.* Beaſts. l. 26.; after more. p. 46. l. 19. *r. Theodoſius*. p. 52. l. 12. dele is after 666. in marg. *r.* 725. l. 30. *r.* Potters. p. 53. l. penult. *r.* Freedoms. p. 59. l. 13. *r.* Types for Times. p. 72. marg. *r.* 1 Chron. 12. 32.

FINIS.

An Appendix.

FINIS.

A POSTSCRIPT
OR
Additional View
OF
What may, in Dr. *More's* Apocalyptick Sentiments, particularly in his late Answer to *Remarks upon his Expositions*, &c. by *S. E.* or *Arithmet. Apocalipt.* affect the precedent Calendar; and a *Vindication* of the *Calendary Part* from it.

I Am much concern'd to seem to repugn any thing in the Writings of so great and excellent a Person, as the most Religious and Learned Dr. *More*; from whom all the Literate World hath received so much Light, the Christian World so great Evidences of the Truth and Reasonableness of Christian Religion, and the Protestant Churches so great Assurances both from Reason and expounded Prophecy; and to whom my own Obligations are so great for Conduct into Apocalyptical Contemplations. But my Belief is, It is the true Mind of the Prophecy he is concerned for; and in the Pursuit of that, he is not unwilling to enter a Dissent to the most worthy Mr. *Mede*, for whose Memory he hath so great a Value: nor is it a little Satisfaction to me, I am fully convinc'd of the Certainty of his Fundamentals. What may be objected to the foregoing Calendar from his Sentiments, in the Calendary Part, and the Answers to it, now follow.

Object. 1.

The *vision of taking away the daily Sacrifice*, is restrained to *Antiochus*, who swallows up the whole literal Sense of the 2300 *Evenings* and *Mornings*, which therefore can be no Line of Time so extended to the *End* of all beyond him.

Answ. 1.

The plain literal Sense of the 2300 *Even.* and *Morn.* is the Extent of the whole *Vision*, though it be call'd from the principal Notes of its Time, *The Vision of the daily, &c.* for it is not said, *How long shall be the Time of the taking away the daily Sacrifice?* but, *How long the Vision of it?* Now *the Vision* plainly begins at the Fall of Literal *Babylon*, goes along through the *Persian* Monarchy, down by the *Grecian, and its Division to four*, to the *Roman*, and so to *Antichrist*; and is not near to adequate in natural *Nycthemers* to *Antiochus* his Tyranny, as to the whole *Vision in Prophetick* ones.

2. It is very evident by the Words, the Prophecy expends on each; its chief Eye is in every *Vision* of the *four Monarchies* upon the *Roman*. In every *Vision* of the three *Monarchies*, it is chiefly on *Antiochus*, till it passes by him to the *Roman*; and in the *Roman* it chiefly insists upon what is most commensurate to *Antichrist*; so that *Antiochus* is set as the connexive Joynt between the *Grecian* and *Roman Monarchy*, and as an *Antichrist* fore-typing the true *Antichrist*; at which *Dan.* was so *astonish'd* and *sick*, even at that *Vision* of the *daily Sacrifice*, not looking upon *Antiochus* as an open Enemy of the *Jews*, less amazing so, than *Titus* or *Hadrian*, who destroyed *Jerusalem*, and the *Temple* finally: which *Dan.* had reveal'd to him in the end of the 70 *Weeks* Vision, without any such *Astonishment*.

If this then be undeniable, what wonder is it, that a Line of Time should be drawn over *Antiochus*, as a Type to *Antichrist* the Antitype, reaching from literal *Babylon* falling, to mystical *Babylon* falling, from *Literal Jerusalem* restor'd, to the *New Jerusalem*.

And seeing just then Historical Scripture in a manner ended, and a Prophecy, reaching to the end, had begun by *Ezekiel*, and that by him God had settled the use of prophetick *Days* for *Years*, how reasonable is it, a Line, according to that Settlement, should be given by *Daniel* the Prophet of the *End* of all, so *delighted* in, to the very *End* of all? *Prophetick* Scripture being as noble, and deserving to be adorn'd with a Line of Time equally to it, as

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Historick, which hath indisputably such a Line to *Cyrus*. And that it is veil'd under the *Vision* of the *daily Sacrifice*, taken away as if it was only coextended to that, and under 2300 *Evenings*, *Mornings*, pertains to the Secresie of the Prophecy. Yet God had begun, and plainly given the Key of that Cypher of *Days* for *Years* by *Ezekiel*, as hath been often noted.

3. That *Rome* is Mystical *Babylon*, even *Romanists* acknowledge, though they mean *Heathen Rome*. Now, as the Eye of Scripture hath been always on Literal *Babylon* from the *Tower of Babel*, and *Nimrod the great Hunter* before the Lord his founding its Empire, to its rising higher in *Baladan*, or *Nabonazar*, the second *Belus*, as *Tho. Lydiat* supposes, (just with whose Reign beginning, it is observable *Rome* was founded) so hath it the same Eye on this Mystical *Babylon*; the proper *Base* of the *Woman Wickedness* is the Mystical *Land of Shinar*, *Zech.* 5. 11. and therefore it is no wonder it draws a Line of Time from *Babylon* to *Babylon*, as the perpetual Opposite to *Jerusalem*.

Obj. 2.

But it is said, the *Vision of the Evening* and *Morning* is *true*, or plain Sense, as the *Truth* of the *little Horn*, *Dan.* desir'd to know, was the plain meaning of it. *Dan.* 8.

Answ.

There is indeed the plain Sense of part of the *Vision* given, and a fuller Exposition of *Antiochus* in the true *Antichrist*. But it is also observable. *Apoc.* 21. 6. and *c.* 22. 6. it is said, *These Words are true and faithful*, and *these Sayings are faithful and true*; and *c.* 19. *v.* 9. *These are the true Sayings of God*. Where it is evident, there was much of Prophetick Veil, or Parable: and these seem to allude to this very Expression in this Vision; which terminates in the *cleansing the Sanctuary*, and the *breaking Antichrist without hand*, fulfill'd in the Apocal. on occasion of which, these Words are us'd; and so the Line reaches to the just end of the Vision accomplished, and this *Item* given of it.

Object. 3.

But if it be granted, (as that excellent Person professes himself inclin'd to grant) there may be a Line of Prophetick Time in these 2300 *Even. Mornings*, yet it is most reasonable it should begin at *the taking away the daily Sacrifice by Antiochus*.

Answ.

This Objection is before answer'd, that it is a Line of Time adequate to the whole Vision, which begins with *Cyrus* at *Babylon's*

lon's Deſtruction; and running on to the end of all, as declared.

Object. 4.

But if the Line of 2300 *Ev. Morn.* could be ſuppos'd to begin at *Cyrus*, yet the 1335 days, *Dan.* 12. cannot be ſet to any other Point of Time than *Antiochus*; for, it is expreſly dated from *taking away the daily Sacrifice*: and that is enough to deſtroy the Calendar.

Anſw.

As there was a taking away the *daily Sacrifice* by *Antioch.* in Type, ſo by the *Beaſt*, who hath giv'n the whole Hiſtory of *Antiochus* recorded, 1 *Maccab.* 1. from *v.* 41. to *v.* 58. in a larger Character ſince his height of Reign and Number 666; I deſire the knowing Reader to compare them, eſpecially in four Partic.

1. His Command on All to be of one Idolatrous Way.

2. All Defilement of true Religion brought in.

3. The Books of Divine Law deſtroy'd, and thoſe kill'd with whom they were found.

4. The *Iſraelites* drove into ſecret Places, like the *Woman into the Wilderneſs.*

And what can be a more expreſs Repreſentation of the *daily Sacrifice taken away*, than the *Court* without the *Temple*, where the Altar of *Holocauſts* ſtood, given to *the Gentiles*; where the true *Iſraelites* had occaſional Recourſe on account of *Sacrifice?* and this juſt at the 42 Months of the *Beaſt* beginning. For it was the *Altar of Incenſe within the Temple*, where then the true Worſhippers were, retired from Publick to Private Worſhip.

Or if becauſe, that great Perſon carries that *Viſion* of the *Temple* ſo far otherwiſe, we do not inſiſt too hard upon it now, yet the very Pollution of the People's *Outer Court*, or the very *Holy City trodden under Foot by the Gentiles*, ſhews the conſtant publick Worſhip taken away, or in the *Jewiſh* Phraſe the *Daily Sacrifice*, ſeeing the Place where they uſe to come for that Worſhip, was fill'd with *Gentiles*: but I ſhall have Occaſion further to make Recourſe to this *Viſion*, and to confirm my firſt Senſe.

Object. 5.

The *Beaſts* Time begun before 400, and that ſpoyles the Calendars Account.

Anſw.

God alone is Judge, when that begun; when, and how long the *Synagogue* of *Sathan* was overballanced by the true Church; (ſo long the Church was pure) and when that *Synagogue* out-

weighed

weighed the true Church; and to ſhew that in the half Time, from the Reſurrection of Chriſt, *viz.* at *Alexander Severus* his Death that eſpecial Note of Attention by a *Voyce in the midſt of the Beaſt* is given; both directing to the Time, and the juſt Judgment of God concerning the true Time of the *Churches Purity*, by *weighing it*, as it were in the Scales all along, and finding it (juſt at that time doubled) too *light*, *viz.* at 404 years end, or *Anno vulg.* 437. and what other Account, or meaning can be given of it, I deſire any one to give: I have not found its Senſe yet attempted by an Interpreter. Apoc. 6.

For the Arguments eſtabliſhing a ſooner Time uſed by that excellent Perſon: I confeſs I am not ſatisfied in them: *Vitalpandus* his Proportions betwixt the *outer-Court* and the *Temple meaſured*, ſhewing the Time of the Churches Purity.

Anſw.

If *Vitalpandus* his meaſures, even to minutes, be Canonical, as they cannot be ſuppoſed, yet the *Apocalyptick* Text ſeems not at all to point by the *meaſuring* to Time; but to the Churches Purity or Agreement with *Ezekiels* meaſures, and though the beautiful Analogy of Place and Time, leading to it by the Expoſitors curious management be very grateful to the Contemplation, yet I do not find, they can conclude the Judgment, yet with Reverence to ſo much a greater.

2. I do not ſee the Proportion, as between ſeven and two, can be any wayes aſcertain'd as to point of Place, ſince *Vitalpandus* his meaſures are adjuſted to the *Temple*, but the *Viſion* is ſuppoſed to refer to the *Tabernacle*, and the *City* to make the *outer Court*, by the reverend Expoſitor, therein conſenting with *Mr. Mede*.

But the Tabernacle and all its *Courts* can bear no Proportion with the City, if that be the *outer Court*, and to make the *Temples outward Court*, the *outward Court* meant in one regard, and the *City* the *outward Court* in another, looks like an Injury to the *Prophetick* Scheme.

3. But with all due Regard to ſuch incomparable Expoſitors, it ſeems moſt natural, that the Church, Symbolizing with the *Eremitical Woman*, was retired into the *Temple*, worſhiping before the *golden Altar of Incenſe*, the *daily Sacrifice being taken away* from the *four Horns* of which, upon the prevalent Prayers of the whole Number, was heard that Judicial *Voice*, *Looſe the four Angels* (*viz.* the *Turks* on the *Beaſts* Kingdom) *bound in Euphrates*: though very

Apoc. 9. Apoc. 8. 10. ry different from the *Prayers of all Saints*, and the *silence* of the People in the Time of Incense, in the *outer Court* not yet defiled. For that the *outer Court* was at first left out of *measure*, at the very time *Christ was riding out to conquer*, and bring *all Nations* into it, seems not to comport with the *Divine Prophecy*: and therefore till the Apostasie, must needs be supposed to be *measured*; the Church of Christ consisting so much of Gentile Converts.

4. Although it be hence concluded, the first *Vision* of the *opened Book* does not begin so high as the 7 *Churches* or *Seals*, yet this is according to the true *Apocalyptick Order*, which first compleats the History of the *Trumpets* begun to the very end of *Apocalyptick* Time, and then begins from the very first in the *Woman cloathed with the Sun*, as a new set of Visions.

Argum. 2.

The second Proof of the 42 *Months* beginning before 400 is, that Invocation of Saints had entered somewhat before it.

Answ.

Ephesus had left its *first Love*, and there was a *Synagogue of Satan*; there were many Corruptions, and Beginnings of Apostasie, but the True Church still overballanced in the sight of God, till the very Time, he decided the *Church* as visible *too light*, and the *Beasts Kingdom* risen.

Objett. 6.

The Seals point only upon great Events in the Empire, and do not describe a Line of Time, and so cannot contribute to a Calendar of *Prophetick Time*.

Answ. 1.

The first, and most genuine *Apocalyptick Sense of sealing*, is staying Events, till their just Season; *Unsealing* is letting them out into Event; keeping secret is but a Secondary, and Inclusive Sense, as will appear to any serious Considerer of the Prophetick use of it, so that *Sealing* and *Unsealing*, or *Revealing*, signifie supream Government, which Christ at first not appearing to *receive at Gods Hand*, *John wept* so much, to signifie the *Apostles Trouble*, when they despair'd of our *Lords Rising* to Reign, till Risen. On which is given a most elegant Scheme, *Apoc.* 5. and an *Elder* informs *John*, as one of them *slow of Heart to understand the Prophets*; that is, *Daniel* thus inform'd him, as I have said in the Calendar, and it confirms the *Elders* being of the *Jewish* Church, a *Kingdom* of *Priests* all crown'd, that Church and Kingdom being united.

2. It

2. It is most evident by History, such a space of Time runs out from the first *Seal* to the ten Kings Rising, and the Emperours becoming but Ghosts of Imperial Power, being the Let of the *Beasts* Kingdom, *so taken out of the way*; that is, the space of 404 Years from the Resurrection.

Object. 7.

The Witnesses are risen, and out of their Sack-cloth, and that some Years ago, and therefore the 1260 Years are also so long expir'd; which utterly subverts the Calendar.

Answ.

This being the great Objection, requires the most distinct Answer. I shall therefore briefly explain my full Sense, in some things adding to, in some things correcting what is not so fitly express'd in the Calendar; by which, I hope the distance betwixt so venerable an Exposition, and my humble Attempt will grow much less.

I observe then, the Characters of the Time of the Churches Apostasie are in *Daniel*, and the *Revelation* given eight Times; and every Time with a diverse Application, either in regard of those to whom they are given: or, to their state, on the Account of which they are so given.

1. To the *Beast*, *Time*, *Times*, *half a Time*, in *Daniel* twice; once, *as wearing out the Saints of the most high*, and *changing Times and Laws*, once, as *scattering the Power of the Holy People*: the first of which I interweave with the *Witnesses three dayes*, and *a half lying dead*, &c. the second with the *Woman in the Wilderness*, *her Time*, *Times*, *and half a Time*, *hid from the Face of the Serpent*. Which together are four of the eight Times forementioned. Dan. 7. Dan. 12.

2. To the *Beast* are given 42 *Months*, *μῆνας*, to be in Life, Motion, and Action, though of different Degrees, first of growing, or ascending, then of declining or descending; and between both, of a firm consistent state. To the *Gentiles* are allowed 42 *Months* also, of possessing the *outer Court*, and to *tread the Holy City under foot* in that space. Apoc. 13. Apoc. 11.

The first of these I interlink with the *Witnesses* 1260 *Dayes*, *Prophecying in Sackcloth*. The second with the *Woman* 1260 *Daies*, in which she hath a *Place prepared of God* where she *shall be fed*. And these are the four other Times of the mentioned eight, and make them up.

Now

Now the Golden Key of all these Characters of Time is (as the Excellent Expositor styles it) the *Three Days*, and a *Half*; for they teach us to sort them to four and four. The thrice named *Time, Times*, and *half a Time* with themselves: the twice nam'd 42 Months, and as often nam'd 1260 Days with themselves.

And though they are all in strict Sense coextended, neither more, nor less Time, yet in their Application to Events, they differ much: for the three *Days and a half*, by their Allusion to our *Lord's three Days of Death* and *Burial*, teach us, that they themselves, with the thrice nam'd *Time, Times, Half a Time*, have, as our *Lord's three Days*, a Time within a Time, or a Kernel of Time, fill'd and impregnated with the height of those Events, with which they are charg'd.

Even as then those *three Days of our Lord* were of equal length with any other three *Nycthemers*, or Days, and Nights, yet the Evening only of the first of them, *viz.* the sixth Day; the second, *viz.* the seventh Day entire; the Evening and *early Morning* of the third, *viz.* the first *Day* of the *Week* till he rose, were repleniſh'd with the Highest of that great Event, the *Death*, and *Burial* of our *Lord Jesus Christ*.

Just so the *Time, Times, Half Time* of the *Beasts* Kingdom, or *wearing out the Saints of the most High, changing Times*, and *Laws*, meets in the fullness of Event, with the Witnesses *lying dead* three *Days* and a *Half*, (though they yet speak as *Abel*, or Prophecy, but unburied, because the *People, Kindreds*, &c. furnish'd a Succession immediately) only in the end or Evening of the *Beasts first Time*, the intire space of his *two Times*, the *Early Morning* of his *Half Time* till they arose, and proportionably in the *Evening* of the *Witnesses first day*, the *whole of their two Days*, and the *Day-break* of the *Half Day*, these only being fill'd with the Event.

Agreeably the same Parts of the *Beasts* Time joyn with the like Parts of the *Woman in the Wilderness*, her *Time, Times, Half Time*, in that top of the Event, the Beasts *scattering the Power of the Holy People*, as into a *Wilderness*, and the *Womans* being not only in the *Wilderness*, but being *hid so close*, as *from the face of the Serpent*, that he knew not where to find a True Church, distinct from the false one, to assault it; which abundantly answers that Cavil of *Rome*, Where was your *Church* before *Luther*? Even in *the Wilderness*, *hid from the Face of the Serpent*, driven thither by the cruel *Antichristian Beast*.

At

At her Entrance into the *Wilderneſs*, he had indeed ſuch an Eye of it, that he threw out the Flood of the *Barbarians* upon the whole Name of Chriſtianity, that he might be ſure to reach it. When the *Dragon* had given his *Seat* to the *Beaſt*, he intended to ruine it by the *Beaſt*; but when it was thus *hid*, he knew not how to meddle with it as a Church, but in *her Seed*, that *kept the Commands of God*, and the *Teſtimony of Chriſt*.

But now, as theſe intimate Parts of this one, and the ſame Time in its ſeveral Characters, are ſatiated with their due Events, ſo they are in their other Parts perfectly coequal with the 42 Months, and the 1260 Days; and ſhare with them in the lower Degrees of the ſame Events.

For the whole *Time*, *Times*, and *Half Time*, the *Beaſt* is *in doing* in a lower Degree, tho he cannot *wear out the Saints* all the time, nor *change Laws* and *Times* throughout, and ſo they correſpond with his 42 *Months*.

Analogouſly the *whole three Days*, and a *half*, united with the 1260 Days, the *Witneſſes Prophecy in Sack-cloth*, though they do not all that time lye Dead under univerſal Anathemaes, Excommunications, all kinds of Spiritual, ſo call'd, and Civil Death. And correſpondently the *Gentiles treading the outer Court*, and *Holy City*, 42 Months, the *Woman* is ſhut within the *Temple*, and fed there, as in a Solitude, or Wilderneſs of Holy private Worſhip, the *whole Time*, *Times*, and *half a Time*, as well as 1260 Days, tho ſhe be not all that time hid *from the face of the Serpent:* He having many Glances and Glimpſes of her, till the Evening of her *firſt Time*, and after the Morning of her *Half Time*, he hath again fuller Sights of her in the Reformed Churches, tho yet not out of the Wilderneſs: and thus the 1260 *Days*, and the *Time*, *Times*, and *Half Time* of the *Woman*, are conjoyn'd.

By all which it appears, Time at large hath a leſs full Preſence of the Event, and admits a Contrary; Intimate Time hath a full Preſence of the Event, and admits no Contrary.

The Time of the Beaſt's Power *mihi* only, before he grew up to his Apocalyptick Number 666, allowed the Witneſſes to *finiſh their Teſtimony* as living *Witneſſes*, but not their *Prophecy*; in remonſtrating againſt the growing Corruptions, and denouncing Divine Judgments, call'd, *Bringing down Fire from Heav'n, ſmiting the Earth with Plagues, turning Water into Blood.* It allowed a Viſibility of the Church, though as *in a Wilderneſs*, that ſhe

 might

might be known where she was: but at that his Number *Bestianism* covers all. The *Witnesses* are *all Dead* in Law, and so judg'd by all, that though they are seen, none consider them but as dead Men: their Testimony, as Heresie and Blasphemy, lyes *dead* also.

The *Woman* cannot be found, even by the *Serpent* himself, so quick-sighted by his Malice as well as Nature; but the *Half Day* and *Half Time* approaching, the *Witnesses* have in the Reform'd Churches a *Spirit of Life* in their *Prophecy*, and *stand on their Feet*. Some are call'd up into Place of Dignity, as into Heaven; but not as they shall be at the end of 1260 Days, for each first and last part of all the Characters of Time must have Degrees of the Event, else they could not have a Foundation to be so distinguish'd. Even our *Lord*'s first night was a beginning to dye in his Agony, being betray'd, &c. and till the Evening of the first Day of the Week, he appear'd not to a Number; as not publickly *risen*, till the end of the third day.

The Witnesses are *yet in Sackcloth* then.

1. Those in most splendid Condition, if truly *Witnesses*, mourn for the Abominations and Impenitency of so great a Body of Christians; as the *Beast*, and *Woman of Babylon* yet have under them: over whom *Christ Jesus our Lord*, that *Manly birth caught up to Heaven*, bears the Imperial Name.

2. Many of the Witnesses surrounded with the *Bestian Power* in several Parts of his Territories, are truly in *Sack-cloth*, and very little remov'd from *Death* of all kinds; which shall not be, when the 1260 *Days* are expir'd.

3. The *Synagogue of Satan* keeps *Philadelphia* low, would fain *shut its Door, open'd* to it by Christ, as if it were no Church. So that *it keeps the Word of Christ's Patience*, which shall not continue beyond the fore-nam'd 1260 Days; then its *Door* shall be *wide* and *effectual*, daily more and more to *the New Jerusalem*, and the *Synagogue of Satan* cringe, and *worship at its Feet*, and know and acknowledge *Christ's Love to it*.

The *Church* in the *Reform'd Churches* is so conspicuous, as it were on *Mount Sion with the Lamb*, and his *Father's Name seen in their Fore-head*, and *written* at length, not *sealed*.

Yet being in a State of Separation from so great a Part of the Christian World, in Profession of that Religion, however Apostatiz'd, it may well be call'd a Wilderness Condition; which shall not continue such, the 1260 Days being past.

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Thyatyra, or the *Protestant Churches* within the Pawes of the Beast, are much more in the *Wilderness*; and let the *Grecian Churches*, and those that communicate most with their Doctrine and Worship, be also remembred to be at the same time made more splendid.

The *Church of Sardis*, tho not in the Apostasie of *Babylon*, yet hath *defiled Garments*; and within the *Reformed Churches*, tho not imputable to them, being not of their Constitution, although of their Permission or Connivance, there is found a *Synagogue of Satan*. Both which Evils will daily lessen, till they vanish at the end of the 1260 days, as pertaining to the Wilderness State.

To conclude then, Till after the full Expiration of the time of the Apostasie, being in Power, as a *Throne*, or *Kingdom*, in all its coextensive Characters, the *Witnesses* are not in full *Apocalyptick* Sense risen, as that Golden Key of the Time, the *three Days* and *Half* also, assures us: for till the Emphatical *&*, or after *three Days* and a *Half*, fully past, they *rise* not.

And that that is not yet (besides the Credit of our Calendar) is apparent, in that since the Reformation there have been no Effects, like those that are to signalize the end of the 1260 *Days*, agreed by all not to have determined with the Beginnings of it. What can we find since the Year 1650 to ascribe such Effects to, in the *Protestant Churches*, more than before? or what *Sounds* of the *Seventh Trumpet* and its great *Voices*, since the Reformation setled (or of the *Vials* since the Year 1650.) have yet reached our Ears? Which shall immediately fill the Air under the whole Heaven, after those days expir'd to remark to us their Expiration; or how is the *Mahometan* Woe past?

What *Tenth* of the *City* hath fall'n since the Reformation past? that is, Which of the Beasts *Ten Horns*, or *Ten Kingdoms*, for so I expound his *Δεκατον*, or Tenth, have fall'n off from him since 1600? But they shall wholly fall off, when the *Witnesses* are fully risen: for the seventh *Trumpet* is an intimate part of Time, so full of its own Event, as to admit no *Reigning Bestianism*, even as *Reigning Bestianism* in its intimate Time, suffer'd no *Witnesses to live*.

This rightly apprehended, removes the Mistake on one side, that the Beast was not *risen*, when he was indeed *risen*, because he was not at first at the Elevation of 666. And on the other side, it assures us, the Apocalyptick Prophecy is not fulfill'd yet so far as the compleat *Rising of the Witnesses*, *for the mighty Works*

of it *have not yet ſhewn forth themſelves*; and then not the ſeventh *Trumpet ſounded*, nor any of the *Vials poured out*.

The Objections againſt this Aſſertion of the *Witneſſes* being not *riſen*, thus explain'd eaſily fall off; tho urg'd by ſo ſtrong a Hand.

Object. 1.

The Latitude of *Months* for the fulfilling Events, in ſome Parts of them may ſo diſagree with the narrower Lines of *Day*, too narrow for the Months, that the Prophecy may be made to contradict it ſelf, and to ſpeak true and not true, as to point of Time and Events together. True in the Months, not in the Days.

Anſw.

As the height of Events is by the Prophecy determined to the intimate part of the *three Days*, and *three Times*, and a *half*, ſo the Duration of the Event at large is by the Prophecy coextended to the very *laſt Day* of the 1260, and cannot end ſooner: and therefore the *Days* muſt over-rule the *Months*, as being more preciſely fix'd in Point of Time; even as the higheſt Events muſt have been coextended, had not the Prophecy, with deſign, cut out the Time into larger Cantons, that Parts of them being full of the higheſt of thoſe Events affix'd to them, might anſwer for the reſt, and particularly into three Days and a half; that by the Alluſion of our *Lord's* three Days, we might know how to interpret, as hath been declar'd.

And though the Prophecy be more diſtinct in the *Apocal.* than in *Daniel*, yet will it not argue any Improvements of Omniſcience, any more than the Clearneſs of the New Teſtament excelling the Old, infers any ſuch thing: not to add, that according to our Calendar, the 1260 *Days*, though joyn'd with 30 more, are made Correſpondents in *Daniel* with the *Time*, *Times*, &c. and ſo as exact to a *Day* as the *Apocal.* is.

Object. 2.

The Greatneſs of the Events requires a larger Scope, than of a Prophetick Day or Year, to be fulfill'd in.

Anſw.

The Preparations to the Events may be ſo going on before, that the Events themſelves may, as *the Iſraelites going* out of *Egypt*, be the *ſelf ſame Day*; and ſo the *Beaſts* laſt *Month* may by its greater Compaſs, allow Room for thoſe Preparations about its latter end, though not fulfilled till the laſt Day. But when God will *work*, *who can let it? Nullum tempus occurrit Regi.*

Object.

Object. 3.

The Expectation of the *Witneſſes* yet to riſe, diſquiets Mens Thoughts into Turbulency, and gives them meaner Eſteems of the Reformation, and the preſent State of the Church.

Anſw.

1. The *Prophecy anathematizes* all ſuch diſorderly Motions, whether the *Witneſſes* are riſen or not: for it will be fulfill'd by the Princes themſelves, Chriſtian Princes, and by Inſtruments *in pure Linnen*, not as in the Trumpets by *Mahometan*, much leſs by popular Tumults.

2. The very Hopes or Deſires that *Babylon* ſhould *fall*, as every one knows, as yet, it is not fall'n, may be charg'd with the ſame ill Conſequences.

3. The Reformation is acknowledg'd within it ſelf to be, the *Witneſſes Riſen*, and the *Church out of the Wilderneſs*; but not to the full Senſe of *the Prophecy*, the *Beaſt* yet being in Power, πνεῦμα.

It is alſo certain, the Witneſſes can no more lye dead, ἐπὶ τῆς πλατείας, in the *Street of the City*. The Rain-bow on the Head of Chriſt aſſures, that Deluge ſhall return no more. *Sardis* and *Philadelphia*, thoſe *Proteſtant Churches*, ſhall continue till *Babylon's Fall*, and the *New Jeruſalem*, to aſſure againſt ſuch a Death.

Any bloody Eruption or Maſſacre is no otherwiſe to be fear'd from that Region of Blood, than from any Tyrannick Power. A Calamity, all ſinful Times and Places may be obnoxious to by Divine Judgment, from any Hand of Potency unlawfully uſed, and let out by Divine Diſpleaſure upon our Provocations, and ſo from a *Popiſh*, but not as the *Apocalypt.* *Beaſt* foretold of.

4. If the *Prophecy* it ſelf hath not charg'd the *Reformed Churches*, ſome of them I mean, *with defiled Garments*, or want of preſſing on to the utmoſt Principles of the *Reformation*, and among them, though not of them, impeach'd *a Synagogue of Satan*, as an Enemy to *Philadelphia*; the Witneſſes being not riſen will only give hopes of Acceſſions of Glory to all *Reformed Churches* by their *Riſing*; and that the οἱ λοιποὶ at their *Riſing*, the ſame with *the Reſt* in *Thyatyra*, *giving Glory to God*, will encreaſe the Peace and Safety, as well as Splendor of the *Reformation*: which can be no unwelcome News to every ſincere *Proteſtant*.

Nor can the Progreſs of Things by *Voices*, or great Miniſtrations of the Goſpel, and *Vials* or Executions of *Judgment* to *Babylon's Fall*, diſturb the hearty Lovers of the Reformation, who hate

hate Antichriſt and *Rome*, ſo Impenitent, as *the Vials* Hiſtory repreſents it.

There is no Reaſon the *New Jeruſalem* ſhould affright them that cordially pray for the *Converſion of the Jews*, and the bringing in of the *Fullneſs of the Gentiles*.

For what doth that intend, but that the Kingdom of Chriſt on Earth ſhall have the greateſt Inlargement, when the *ten Tribes*, whoſe Iniquity *Ezekiel* bore prophetically till his *Viſional Jeruſalem*, ſhall with the two Tribes receive upon their *Jeruſalem*, the *Metropolis* of the Church on Earth, the perpendicular Rayes of that *Jeruſalem*, that comes down from *Heaven*; and therefore the *Kings and Nations ſhall bring their Honour and Glory to it*. And this ſhall be *Life from the Dead*, the Servants of God, *Prophets*, *Apoſtles*, and *Martyrs*, ſhall appear with *Chriſt*, as *Moſes*, and *Elias in Glory*, or Glorious Bodies, as on the *Mount of Tranſfiguration* to the three Apoſtles.

And as in a Pre-day of Judgment, Chriſt will gather to that *Great Day of the Battel of God Almighty*, or his Triumphal Condemnation, all thoſe who have all along been prepar'd to it by the *three Froggs* or *Spirits of Devils working lying Wonders*, *coming out of the Mouth of the Dragon*, the *Beaſt*, and the *Falſe Prophet*; that is, thoſe who have by them been ſeduc'd to be the great Zealots of *Paganiſm*, *Mahometaniſm*, and *Antichriſtianiſm*, Tyrants over the Witneſſes of Divine Truth, and execute viſible Judgment upon them, and on the *Beaſt*, *and falſe Prophet caſt into the Lake alive*, and *Babylon*, becoming a *Habitation of Devils* above all others.

Chriſt will then alſo remonſtrate, but not with ſuch Severity againſt *Epheſus declining*, *Sardis* her *Defiled Garments*, *when he comes as a Thief*, together with all that have not *overcome* in every the beſt Church; but honour *Smyrna* and *Philadelphia*, and the *Overcomers* of all *Churches*, with the great Honours of the *New Jeruſalem*, in ſuch Methods of Glory, Grace, and Equity, as we cannot before-hand define in Particulars, but may underſtand in the Sum: *For who is ſufficient to declare theſe Wonders?*

And why ſhould this more diſturb the World than the *Day of Judgment*, *rewarding* all *according to their Works*, *Churches* and *Perſons*; which we profeſs we know not how ſoon it may come upon us?

Or than the continual Mentions of preſent Judgments in this World, which we acknowledge are juſtly hanging over our Heads?

Heads: Or than the Declaration of Mercies, and Promiſes of all Bleſſings even in this Life to the Sincere, and pure Profeſſion of the Doctrine, and Worſhip of the Goſpel joyn'd with Obedience?

There can be no Difference, but that we are uſed to the one, and ſuffer them to have their Circle with all the Affairs of the preſent Life; the other we are not ſo us'd to, and fear they ſhould diſturb this preſent Life. But we cannot blot out thoſe two great *Teſtifications* of the *Divine Prophecy*, *Whoever will, let him take of the water of Life freely, proceeding out of the Throne of God and the Lamb. And if any Man take away from the Words of this Prophecy, God will take from his Part in the Book of Life*, and *out of the Holy City* (in which every one may have a part) and *from the Things Written in this* Book.

Let none then, by ſhutting up Diſcourſes of this *Jeruſalem*, be hindred from thirſting for the Waters of its *Chryſtal River of Life*, and ſo drinking of the Streams, that they may come at laſt, as they above do, to drink of the *Fountain*.

ERRATA.

Page 83. l. 12. and l. 16. for *Vitalpandus* read *Vilaipandus*.

FINIS.